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UNIVERSITY OF CALIFORNIA
ANDREW
SMITH
HALLIDIE:
REGENT
1868 1901

UNIV. OF CALIFORNIA

Nasmyth del.

Heath Sculp.

A Prospect of Edinburgh from the West

TRAVELS

IN

SCOTLAND,

BY AN

UNUSUAL ROUTE:

WITH

A TRIP

TO THE

ORKNEYS AND HEBRIDES.

CONTAINING

HINTS FOR IMPROVEMENTS

IN

AGRICULTURE AND COMMERCE.

WITH CHARACTERS AND ANECDOTES.

EMBELLISHED WITH VIEWS OF STRIKING OBJECTS,

AND

A MAP, INCLUDING THE CALEDONIAN CANAL.

BY THE

REV. JAMES HALL, A. M.

IN TWO VOLUMES.

VOL. I.

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TO THE RIGHT HONOURABLE

DAVID STEUART ERSKINE,

EARL OF BUCHAN.

My Lord,

I have nothing to offer worthy of a Mecænas, descended of antient kings. Yet, I hope, your lordship may peruse, not without a degree of interest, a tour through your native country, by a route in some measure new, and that may unfold facts, circumstances, and situations of men in society, not perhaps always known even to those who make these their study.

Men placed on the elevation of illustrious descent and high rank, of minds naturally erect and noble, and expanded and refined by the arts and sciences, take long and comprehensive views. They look back to the past, around them on every side, and forward to what is to come after them.—Selfish and

grovelling calculators, whether in business or politics, consider refined and generous pursuits as romance and folly; and, without either a sense of honour, or regard to natu re, truth, and justice, study, in all things, not what is graceful, excellent, and right, but what, at the moment, seems advantageous or prudent. But the true and accomplished nobleman considers nothing as foreign to himself that is interesting to human nature, admires virtue for her own sake, loves his country, the centre of every association of moral ideas, prefers glory to riches, and, instead of bowing to present power and upstart authority, devotes his attentions to great and permanent objects. He promotes the happiness with the improvement of mankind, intellectual and moral.

I therefore hope, my lord, that you will extend your noble and generous patronage and protection to my book: which has much need of such patronage and protection, as a counterbalance to that *odium* which will arise from a free exposure of grievances and abuses; and these too, in one instance, ex-

isting to a flagrant degree, in a quarter where they were but little to be suspected.

The case, my lord, to which I allude has a particular claim to the consideration and care of a family, renowned for their love of the muses, and the love with which that is returned.

I have the honour to subscribe myself,
My Lord,
With the profoundest esteem,
Your Lordship's
Obedient and humble servant,

JAMES HALL.

LONDON,
June 4, 1806.

Butt of Lewis
C. Wrath
Flannan Is.
Barvas
Shabost
Broad B.
Gallon Hd.
Brenish
Stornoway
Scarp I.
W. Loch
Taransay
Toe Hd.
Pabbal I.
Shant I.
Barbet
Fladdahuan I.
Solos
N.th UIST
Vaternish Pt.
Ruhunish
Samaddy
Ellegy I.
Dunvegan Hds.
Beaubecula I.
S.th
Sleat
Gareloch
Applecross
Torridon
Loch Maree
Ben Wyvis
Inchard L.
Loch Laxford
Loch Shin
Assynt L.
Assynt
Ben More Assynt
Duart Pt.
Coygach
Dirry Moor For.
Dirry Mamoch
Glencanisp L.
Loch Veyatie
Loch Ashie
Loch Naver
Naver R.
Strathy Pt.
Strathy Bay
Farout Hd.
Melvich Bay
Tarbet Ness
Dornoch
Dornoch Firth
Garvan W.
Tain
L. Fleet
L. Clash
Fearn
Invergordon
Cromarty
Cromarty Firth
Fortrose
Chanonry Pt.
Kessock Ferry
Beauly Firth
Inverness
Beauly R.
Moray Firth
Chanonry
Fortrose
Ardersier
Nairn
Nairn R.
Findhorn R.
Findhorn
Forres
Elgin
Lossie R.
Spey Bay
Portsoy
Buckie
Cullen
Fochabers
Banff
Keith
Inverkethnac
Glass
Huntley
Deveron R.
Gamrie
Troup Hd.
Kinnaird's Hd.
Fraserburgh
Lynn R.
Peter Hd.
Murlt
Orkney Is.
Pentland Firth
Thurso
Thurso R.
Wick
Wick Bay
Ness Hd.
Abbey Crovatello
Duncansby Hd.
Ganisbay
CAITHNESS
SUTHERLAND
Oykel R.
Shin R.
Carron R.
Brora R.
Brora
Ord of Caithness
Helmsdale R.
Helmsdale
Golspie
Dunrobin
Tarbet Ness
Tarbet
Tarbet Is.
Loch Maddy
Loch Roag
Loch Erisort
Loch Seaforth
Loch Resort
Loch Tarbert
Loch Finlet
Loch Langavat
Loch Grimshader
Loch Stockinish
Loch Leurbost
Loch Shell
Loch Aline
Loch Sunart
Loch Linnhe
Loch Eil
Loch Arkaig
Loch Lochy
Loch Oich
Loch Ness
Loch Garry
Loch Quoich
Loch Hourn
Loch Nevis
Loch Morar
Loch Shiel
Loch Eilt
Loch Moidart
Loch Ailort
Loch Eynort
Loch Boisdale
Loch Skiport
Loch Druidibeg
Loch Bee
Loch Carnan
Loch Uskevagh
Loch Aineort
Loch Obe
Loch Snizort
Loch Portree
Loch Staffin
Loch Leathan
Loch Greshornish
Loch Bracadale
Loch Harport
Loch Dunvegan
Loch Follart
Loch Scavaig
Loch Coruisk
Loch Slapin
Loch Eishort
Loch Ainort
Loch Sligachan
Loch Brittle

THE

TRAVELS IN SCOTLAND.

FROM EDINBURGH TO STIRLING.

HAVING procured letters of recommendation to some of the best informed men in the places I meant to visit, I left Edinburgh, the 15th of April, 1803, on a Tour to the North.

As most of the travellers who have written their remarks, have chosen summer or harvest for their journey, I also wished to see the aspect of the country when the mountains were beginning to lay aside their winter garb. Therefore, bidding adieu to my friends in the capital, I prepared for my journey.

As there never was and never will be any thriving city or village at a distance from water carriage, and, as every large city or town always has been and always will be situated either on the sea-coast or the banks of some navigable river, I resolved to travel the whole of the sea-coast of Scotland, as also the banks of her most eminent rivers; and, while I thus amused myself, to compare the local improvements, the notions, customs, and follies of the people, with what they are represented to have been in former times; with those existing at present in a sister kingdom; and to

make, if I could, from the comparisons that might occur, some observations of a practical and useful nature.

When I came to the Queen's Ferry, so called because Margaret, Malcolm III's Queen, used frequently to pass there in her way to and from Dumfermline, where she resided, I saw one of the passage boats labouring much, and with difficulty turned by the boatman. The ships of the antients, particularly large ones (and Diodorus Siculus tells us that some of them were so large as to contain from three to four thousand men) had always two helms, or rudders; one at the stem or prow, and another at the stern; and sometimes one at each side, as we see in large barges on the Thames at this day. Now as men in a boat with an oar at each end, acting in different directions, produce the same effect, and assist one another in turning her, might not a helm, or rudder at the *stem* as well as the *stern* of boats and other vessels, to be shipped and unshipped at pleasure, upon many occasions, be useful?

At Hopetoun House, the seat of the Earl of Hopetoun, I was much pleased with its beauty and elegance; its delightful situation, commanding an extensive view of the Frith of Forth, which once bounded the Roman Empire, and protected the Saxons from the incursions of the Scots; and the correctness and elegance of taste displayed in the extensive pleasure grounds around this splendid mansion.

The charter to this extensive estate is, I understand, a small slip of parchment, not bigger than

one's fingers, granting a right, as it is expressed, not only to the grounds, specifying their extent, but also to all the fowls, &c. &c. on it, or that fly over it, as high as heaven; and every thing on or below the surface, as low as hell.

I went next to view the Palace at Linlithgow, where Mary Queen of Scots was born. The room is but small, seemingly not much above 12 feet square, and not unlike that in the Castle of Edinburgh, where James VI. was born. However, the ruins of this antient palace serve to shew not only its great antiquity, but also that it has been extensive, and calculated to withstand a vigorous attack.

It is not difficult to account for some of the notions of our forefathers: but what could induce them to make the water, which is excellent here, to appear at the wells as spouting from the mouths of angels, is more than I can comprehend. To paint angels with wings is not unnatural; because they are the messengers of heaven, and are conceived as flying from heaven to earth, and earth to heaven, in obedience to the command of the Great Governor of all. But to represent them at the wells as spouting water from their mouths, certainly appears unnatural, I had almost said disgusting; as it seems to suggest the idea of their being drunkards, with the liquor running from their over-charged stomachs.

Carron Work, which is but a few miles from Linlithgow, I had seen before; but as I had not seen the boring of cannons, I went to see it again. The gentlemen here, I understand, a few years before, thought that nobody knew the boring of cannon but themselves. However, they were soon undeceived;

for, at Seringapatam and among the Gentoos, whom Europeans are led to think among the most ignorant of civilized people in the world, they found the boring of cannon of all kinds not only understood, but every day openly practised; that art having been carried thither by our good friends the French. And here I cannot help expressing my surprize, that, amidst the vast variety of useful and tremendous implements, that are made here, I found scarcely any iron windows. In Scotland, as the houses are generally built of stone, and require three or four sets of new windows before the walls tumble down, would it not be economical, as well as elegant, to have windows of all sorts of cast-iron? They could be painted any colour. The frames with care might last for ages, and the weight of the sashes, or moving parts, could be counter-balanced by the weights attached to them.

Horace says, that the man's breast must have been made of oak, who first ventured to sea in a ship; but what would he have said had he foreseen the day was approaching when men would venture to sea in *ships of iron!* We have now iron ships, iron bridges, iron roads, iron stairs, iron fences, and iron bedsteads. In short, if improvements go on here, as they have done; and the gentlemen connected with Carron Work exert their reasoning faculties a little longer, we may expect to see not only iron furniture of all kinds, but houses of iron, erected with as little trouble, and in as short a time as our forefathers built their huts, or the Tartars pitch their tents.

With regard to Grangemouth, a thriving village on the banks of the Forth, at the end of the canal

that joins the Forth and Clyde, it serves to shew what industry can do; and what astonishing effects a knowledge of commerce and the arts is calculated to produce. From a few scattered cottages, this, in the course of a few years, has become a populous village, where many are in the way of making princely fortunes. The canal here, which is the greatest work of the kind in Britain, was begun in the year 1750; and has already proved highly advantageous not only to the proprietors, but to the nation at large.

The width of the canal from the Forth to the Clyde is fifty feet: its length from Dalmuir Burnfoot on the Clyde, six miles below Glasgow, thirty-five miles. The canal has been extended between these opposite sides of the Island by means of twenty locks on the east side of the country, and nineteen on the west; for the tide does not ebb so low by nine feet in the Clyde as in the Forth; where it rises and falls 160 feet. The canal being from eight to nine feet deep, is capable of carrying vessels not exceeding nine feet beam, and seventy-three feet in length, as these vessels do not draw more than eight feet water. It is carried through eighteen draw-bridges, and over fifteen aqueducts of note, besides small bridges and tunnels. At Kirkintilloch it is extended over the water of Logie on an aqueduct arch, ninety feet broad. This arch was thrown over in three stretches, by means of only one centre, or wooden frame, which was shifted on small rollers from one stretch to another: a thing never before attempted with an arch of this size. Yet the joinings are as fairly equal as any other part. It is ad-

mired as a very fine piece of masonry. The aqueduct-bridge over the Kelvin consists of four arches, and carries the canal over the valley below at the height of sixty-five feet. To supply the canal with water, there is one reservoir of fifty acres, twenty-four feet deep, and another of seventy acres, twenty-two feet deep, which receives many rivulets and springs.

A little to the southward, and nearly parallel with the canal, the Vallum of Agricola, commonly called Graham's Dyke, is extended like a fortified glen. Thus the isthmus between the Forth and the Clyde is stamped with the most characteristic features of two great nations in the zenith of their prosperity. The Carron canal bespeaks the wealth, the art, and the extended views of the commercial Britons. But the Vallum even now makes a deeper impression on sense, and marks with a bolder hand the genius of the conquering Romans.

Two miles from Carron, near the junction of the Glasgow and Stirling roads, stands the celebrated village of Camelon, once a Roman town, as appears both from History and the plainest vestiges of Roman antiquity. Roman urns are dug up in every garden and field, and stones adorned with Roman sculpture are found in the doors and windows of almost every house. The isthmus between the Forth and the Clyde naturally became the principal seat, or scene of the Roman arms and colonization in what is now called Scotland, as that between Carlisle and Newcastle was in England, before the extension of the Roman frontier to the North, and after it was again contracted from the wall of Agricola to that of Adrian.

In viewing these remains of Roman conquest and

colonization, a very strong curiosity is excited of inquiring into the state or condition of our ancestors under the Roman government. We may presume that the Britons were treated by the Romans like other conquered nations, and that in fact they were so we know from history. The best lands were no doubt seized by the conquerors; great numbers of the young men sent to Italy to recruit the Roman armies; and heavy taxes both in money and kind imposed on the people or peasantry who tended the cattle or cultivated the soil. But still we are curious to know more accurately the condition of our forefathers under the Roman prefectures, municipalities, and colonies in Britain. The tenure of lands, the occupations, manner of life, habits, notions, and general condition of the Britons remain still among the *desiderata literaria:* though it is not every day that a genius is to be found fitted for the task; for the accomplishment of which the patient industry of the antiquarian must be united with the recollections of the man of learning, and the extensive views of the philosopher.

I next went to view the house of Kinaird, where Bruce, the famous Abyssinian traveller resided. His voluminous productions, respecting the sources of the Nile, are well known. The opinion that his travels are not authentic, but that having found, he translated and palmed a Roman Catholic Missionary's journal on the public as his own, I believe to be wholly groundless. Perhaps this report may have arisen from this circumstance, that when Mr. Bruce was introduced to his Majesty, it was found that he was a very bad drawer. Indeed he could scarcely

draw at all, though the elegant drawings in his book, were given out as the productions of his pencil. At any rate Mr. Park, who has travelled through a great part of Africa already, who is now on his travels to the interior of that vast continent a second time, and with whom I have the honour to be acquainted, is of opinion that Bruce's narration is true, and says that the manners of the Abyssinians, however beastly they appear in some points of view, differ but little from some of the African tribes near Tambouchtou, that he has visited.

Mr. Park, who is only about twenty-eight or thirty years of age, has travelled through a considerable part of Africa at the expense of the African Society in London, who support his wife and family in his absence, and have settled a handsome annuity on her, in the case of his death, is extremely intelligent, as well as enterprising. He has an uncommon facility in acquiring languages; and as he shoots well, and proposes shooting with water, sand, or any thing, which is easily done by putting a little grease or tallow between the powder and the water, he has no doubt, with his gun, of being able to kill beasts or bring down fowls enough, if nothing else can be got on which to subsist, though he should for weeks or months meet with no human being in this extensive and uninhabited country, which sometimes happens. And, to prevent being attacked by beasts in the night, as they are afraid of fire more than any thing else, he proposes always kindling one, and calculating matters so that it shall not go out, while he is asleep. Under Providence he trusts solely to his gun, and is not afraid of any thing but that while

he is asleep it may be broken or stolen by the savages. Were this to happen, which he trusts will not be the case, he must return. He left London lately; and though all that have set out in the same route have either died or never been heard of, yet he is not afraid.

As Wallace Tree, at Torwood, was but a few miles distant from Kinaird House, I went to see it. This tree, now reduced to a stump, was so old and hollow even in the days of Sir William Wallace, and so large that it seems, he and twelve men could dine within it. This to some will appear incredible; but will they call the veracity of the author of Cook's Voyages in question? He assures us that, at Nootka Sound, on the western side of North America, he saw trees 60 feet in circumference, and the trunks below the branches from 50 to 60 feet high.

From Torwood I directed my course to Bannockburn, where the famous victory was gained in the year 1314, by Robert Bruce, King of Scotland, over Edward II. King of England. Upon inquiry I found that a few years ago, upon digging in the moss bordering on the Muir, the bones of a man, sitting on horseback, with his accoutrements, were found but little decayed. And this seems not improbable, since there is something in Moss that preserves bodies longer than any other known material. Some are of opinion that the logs of wood, which are even at this day found in them entire, have been in that state ever since Noah's flood.

The church of St. Ninians, which contained the rebel army's powder, &c. in the year 1745, and which was blown up, next attracted my notice,

The explosion was so vast that it was heard 20 miles all around; and glass windows at the distance of ten miles were found to shake, and many of them to be broken.

The ground on each side of the way from Edinburgh to Stirling is, in general, in a high state of cultivation: but what can induce the proprietors of Falkirk Muir, as well as many other parts both in Scotland and England, to permit such large tracts of improvable land to lie in an uncultivated state, is more than I know. Immense tracts of uncultivated land, occurring every 20 or 30 miles, is a disgrace both to the proprietors and the legislature; and, if the proprietors, and petty fewers in burghs cannot agree about the division and enclosure of lands belonging to such burgh or parish, why does not the legislature divide it for them, and bind them over either to improve or sell it?

At Stirling I rested a few days; my poney, which I had bought, being fatigued, and he and I having already become attached to one another. My first object was, to see the view from the castle, which is a nobly sublime prospect that words can scarcely express. On the north-west you see Ben Lomond raising his head sublime, and appearing as the father of the other mountains. On the east appears the beautiful windings of the Firth; the hill of Dumayat terminating the verdant Aichil hills; and the circumjacent country, as far as the eye can reach.

The castle, whose history is well known, and which has stood many sieges, not only when Scotland and England were enemies, but when the Scots were at variance with one another, seems nothing now but

a species of barracks for soldiers and invalids. It is built on a high rock sloping towards the east, but, on the west side, more than 100 feet in perpendicular height. However ludicrous it may appear, yet certain it is, that, as many who were killed here during the year 1745, were buried without coffins, so when some gentlemen were viewing the burying ground, a few days after a number of men had been buried, they found some of the dead scarcely covered, and the points of some of their noses actually peeping through the ground; which reminds us of the practice of some parishes, both in Scotland and England, that drop paupers out of the shell, or coffin, in which they are carried to the grave; thus making one coffin serve year after year in the parish. How far those church-wardens and parish officers who are thus economical, with regard to coffins, are so with regard to parish feasts, I shall not pretend to determine.

Stirling is noted for its cottons, shalloons, camblets, and other woollen goods; and so famous has it been for its tartans, that, I believe, the Prince of Wales has a dress of it, and prefers its tartans to all others.

There is no accounting for prejudices. The Chinese prefer dog's flesh to every other. The Tartars think none so good as that of horses, and some, in our own country are to be found who prefer *puppy pies* to every other. It is no uncommon thing to see dock-weed on their tables in Russia, as a salad, in preference to lettuce. The Germans eat snails, and even fatten them after they have gathered them: but what will you say to see a man growing sick at the appearance, and holding the very sight of cheese in abhor-

rence? When I saw this take place at the inn, in Stirling, and one run out when cheese appeared, and refused to come in till it was carried away, I thought it affectation, like that of the lady that generally continued half an hour picking a duck's foot, arguing that there was nothing on earth more pleasant. I thought him affected, but I found I was mistaken; and that he not only had an utter abhorrence, but often fainted at the sight of both cheese and eggs.

We are informed that there have been many battles lately, and a great revolution in China, in consequence of a change of opinion respecting religion; that the Bramins in India find it impossible to bring the Gentoos to be of the same opinion respecting the great spirit; and that there are as many different modes of worship among the Turks, and opinions respecting Mahomet, as there are provinces in the empire: but, I suppose, there are scarcely any where on the face of the earth, in an equal circle of society, a greater variety of opinions respecting religion to be found, than in this town and neighbourhood. Here are Papists, Churchmen, and Highflyers; Cameronians, Glassites, Episcopalians Independents, Whitfieldites, Burghers, Antiburghers, Unitarians, Arminians, Socinians, Universal Redemptionists, Calvinists, Haldanites, Missionaries, &c. &c. In short they dispute here, and wrangle and contend in religious matters about they know not what. The frivolity of their disputes is sometimes apparent even to the zealots themselves. An Unitarian Clergyman wished to get the stipend of a Baptist congregation. He tried to instil his doctrines into them, and they were no less zealous to

convert him. At length, they compromised matters. The Unitarian consented to be re-baptized, and the Congregationalists to acquiesce in his opinions respecting the trinity. An Anabaptist congregation here disputed for years, and took one another by the ears, because, in extremely cold weather, a lady had been baptized in water that had been a little warm. The imagination and the passions of the people often magnify trifles into matters of importance. Indeed so enthusiastic are some of them, that Mr. H——ne, a gentleman in the neighbourhood, who had an estate worth some thousands a year, sold it lately; and, excepting a trifling annuity he has settled on his wife and children, has expended the whole of the money in building churches, and establishing a new set of religious opinions: he is dubbed with the title of reverend, and attaches himself solely to the support of his party. His brother, a rich man, has also assumed the clerical character; and, in imitation of the apostles of old, they go about preaching what they call the Gospel. Indeed such is the influence of these gentlemen, that they have induced some of the established clergy to adopt their tenets.

So powerful is the contagious zeal of the missionaries, that it has made its way even into the central or inland Highlands, where little more of religion was known or cared for, than a mixture of Druidical with Christian rites or ceremonies. About 50 years ago, the Glassites, otherwise called Sandimanians, sent missionaries from Perth into Athol and Bredalbane, to propagate their doctrines; but they were only laughed at by the Highlanders, and told that they

minded none of those things, which they considered as the business only of the minister. Not so Mr. Haldane's missionaries. The minister of a certain parish in the Presbytery of Dunkeld, and all his family, have been seized with the enthusiasm of the missionaries almost to phrenzy. Not only the minister, but his wife and daughter go about the country teizing their neighbours, particularly clergymen and their families, about the state of their souls. Miss S——t, animated by the zeal of making converts, paid a visit to a neighbouring clergyman distinguished by learning, genius, and every virtue. This was the Rev. Dr. Thomas Bisset, late minister of Logie Rait. The lady had no sooner entered the manse, and been seated in the parlour, than she told the minister that she had come, "expressly to see if he was in the way to heaven:" The doctor replied, that he had kept his soul in his own charge for 69 years and a quarter, and that for the short time he might live longer, he did not intend to put it into trust. The circumstance that occasioned this anxiety about the doctor's salvation on the part of Miss S——t, was, the practical tenor of his discourses from the pulpit: of both the nature and the effects of which, very different from those of fanatical, or as it is commonly called methodistical preaching, the following anecdote, of which I am well assured, by an eye witness, is an instance. The minister had been preaching to his congregation against not only stealing, but all manner of fraud, circumvention, and roguery. A little after he had returned to the manse, a servant came and told him that Rob Roy was at the door, and wanted to speak to him. This was a noted

drover, or dealer in cattle. Robert, being called into the parlour, immediately explained the purpose of his visit to the minister, before his son and some other persons who were present, "Oh! sir, said he, you made that preachment against me. You have heard of my cheating that poor woman Widow Robertson, in buying her only cow. I took advantage of her not knowing the price, and of her being in want of money; and I got it at little more than half value, as you clearly shewed this day. What shall I do to make her amends?"—Give her back the cow said the worthy pastor, and allow her time to pay you back the money you gave her.—Would that, reverend sir, make up for my cheatry, and save me from all the punishment on this account that you was preaching about?—I dare say it might.—Then, sir, to make sure work, I will give back the cow without the price, and keep from such tricks hereafter.

This resolution he actually performed. But a sermon which impelled a rogue to abandon the fruits of his fraud would have been abhorred by Miss S—t as legal, and not evangelical preaching. The worst, and certainly great evil in the doctrines of the fanatics, is, that they tend to separate religion from morality, and to make it consist wholly in certain mysterious emotions and metaphysical notions, which they call acts of faith. The Christian religion is indeed founded on FAITH: not a faith of metaphysical abstractions; but a faith bearing the fruit of good works—of piety towards God, and good will and love towards men.

Zeal in a good cause is calculated to do much good; but zeal without knowledge, though God

may accept of it, has done in former times, and is still calculated to do, much mischief. The zeal of John Knox, in the days of Mary Queen of Scots, was warm and well meant, but it being directed, not against the clergy only, but against the walls of the churches, which certainly were not culpable, shews that it was partly without knowledge. Indeed he at length found that his great zeal had carried him too far, and that many of the barons and other landholders had joined in the reformation, not from religious motives, as he had imagined, but for the sake of the church lands, which they saw would fall to them, if the reformation should be brought about.

It is true, some of the strolling preachers have strong natural parts, and cannot be styled immoral men; but then their enthusiasm certainly carries them too far, when, like the famous Ralph Erskine, they assert that God made the world only to shew what he could do; that it is nothing but a scaffold for erecting the edifice of grace; and that the scaffold will be knocked down and burnt up when the edifice is complete. There is no impropriety in preachers telling their people, in the language of Job, that conscience is the candle of the Lord within us: but what shall we say of their arguing as they do, and express it, that this candle must be often snuffed?

A petty practitioner of the law in Stirling, whether tinctured with the doctrines of the Haldanites, or with any religious doctrines at all, I am uncertain, being proprietor of an estate in a neighbouring parish, sent his proportion of the stipend to the clergyman by the hands of the hangman. When the

hangman, who, here, as well as in most other places, is neither a respectable, nor a popular character, and who is seldom seen without the walls of the town where he resides, was approaching the minister's house, the servants, and all in the house, were much alarmed, except the clergyman; and when the hangman knocked at the door, it was like the sentence of death. As every body had run with fear and trembling to hide themselves, no one could be found to let him in. However, he was at last admitted. Upon being desired by the clergyman, Mr. Farmer, of Alloa, to come in, he informed him he had been sent by Mr. J. C—l with his proportion of the stipend. Finding the money good and the sum due, being asked a receipt, Mr. Farmer wrote, "Received from Mr. C—, through the hands of his agent and factor, the hangman of Stirling, the sum of thirty pounds sterling, &c." But it seems, that the year after, the gentleman judged it unnecessary to remit his money by his former agent.

It is no wonder that Stirling makes so great a figure as it does in the history of Scotland. There was not, perhaps, another spot of so much importance as a military station, so convenient as the seat of government, and at the same time so delightful and inviting a residence for the court.

Stirling was a military station in the time of the Romans. From this place the vestiges of a Roman road are traced, in the plainest manner, all the way to the river Eske, in Dumfriesshire, which, falling into the Solway Firth, forms part of the boundary between Scotland and England. The grand consular road was carried from Stirling through Ardoch

Strathgeth, across both the Erne and the Tay, through Strathmore, as far as the end of the South Grampians, and even into the low lands of Aberdeenshire. For the whole extent of this great consular road there were numerous camps, præsidia, and castella, from which vicinal or cross roads diverged to other military stations. The Romans undoubtedly occupied the gorges or great passes into the Grampians from Dunbarton to Stonehaven.

As we find the plainest vestiges of a Roman town at Camelon, in the vicinity of Stirling, on the one side, so at Ardoch, in the vicinity of Stirling, on the other, we find the most entire Roman camp in Britain. It is supposed to have been a constant station, summer and winter, *castra statiua*, during the seven campaigns made in Caledonia by Agricola. But there are not here any such vestiges of a town as at Camelon. Among the military prerogatives of Stirling, it may be mentioned that it was at Bannockburn, near this place, that the grand and decisive battle was fought which completed, in 1314, the recovery of Scotland from the arms of England. Numberless other battles were fought near this great pass, from the southern to the northern parts of Scotland; which northern parts formed the antient Caledonia, as might well be imagined, if it did not so clearly appear from written records and from tradition: from the times when Fingal contended, on the banks of the Carron, with the *King of the World*, to the battle of Sheriffmuir, where the progress of the rebel army, under the Earl of Mar, received a check from the forces of George I. commanded by John, Duke of Argyle.

The famous Mr. Fletcher, of Saltoun, says, that the city of London is like the head of a ricketty child, which, by drawing to itself the nourishment that should be distributed in due proportions to the rest of the languishing body, becomes so overcharged, that frenzy and death unavoidably ensue; that the number of the British people, and their riches, would be far greater in twelve cities than in one; and that if these cities were such as are situated at convenient distances from one another, the relief they would bring to every part of these kingdoms would be unspeakable. So many different seats of government would encourage virtue, and highly tend to the improvement of all arts and sciences, and afford great variety of entertainment to all foreigners and others of a curious and inquisitive genius. Of these twelve *cities*, he would allow six to England, four to Ireland, and two to Scotland. The six for England might be London, Bristol, Exeter, Chester, Norwich, and York; the four for Ireland, Dublin, Cork, Galloway, and Londonderry; the two for Scotland, Stirling, and Inverness. Whether some other places more conveniently situated for strength, and more capable of fortification, might not rather be of the number, he would not determine; but in this easy division of territory he thinks it indispensably necessary that to every city all the adjacent country should belong. *

Whatever may be thought of Mr. Fletcher's distribution of the territory of England and Ireland, certainly two seats of government for Scotland could

* Political Works of Andrew Fletcher, of Saltoun, p. 318.

not be fixed on more proper than Stirling and Inverness: of which we may say, in the language of mathematicians, that they are similar and similarly situated.

The situation and natural advantages or prerogatives of Stirling are so well described by a preceding traveller, that I cannot do better, nor so well on that subject, as to quote the words of that observant and intelligent writer.

"As the Scottish nation extended their authority southwards, by their conquests over the Picts and Danes, and by their intermarriages with England, the usual places of their residence became more and more southerly also. Dunstaffanage was exchanged for Scone, Scone for Dunfermline and Falkland, Dunfermline and Falkland for Stirling, Stirling for Linlithgow and Edinburgh, and at last Edinburgh for London. Amidst these changes, after the establishment of the monarchy of all Scotland, the natural boundaries which marked the land confined on the whole the choice of a place of residence for the royal family to that space which is bounded by the courses of the Forth and the Tay on the south and the north, on the west by the rising of the country towards the middle of the island, and on the east by the ocean. The interposition of the Tay recommended Scone as a proper place of residence in the hottest times of war with the English. But after an alliance had been formed between the royal families of the two kingdoms, by the marriage of Margaret, daughter of Henry VII. King of England, and James V. King of Scotland, after hostilities between the two nations were inter-

rupted by long intervals, and the genius of both began to tend to peace and conciliation, there was not a spot in the whole extent of Scotland that so *naturally invited* the residence of the king and court as Stirling. It is still more central to Scotland than Scone; and the sanctity of a monastery was not ill exchanged for the strength of a fortress.

"From the lofty battlements of Stirling Castle the royal eye surveyed the bold outlines of an unconquered kingdom. The Grampians, the Ochills, and the Pentland Hills, conveyed a just idea of its natural strength. The whole course of the Forth, with his tributary rivers, from their source in the Highlands near Loch Lomond, winding through part of Perthshire, and washing the shores of Clackmannan and Fife on the north, and those of Stirlingshire, Linlithgow, and the Lothians, on the south, exhibited a pleasing prospect of its natural resources in fishing, and in a soil which, though in a rude climate, would not be ungrateful to the hand of cultivation.

"From this point of view also the imagination of a Scotchman is led by many remembrances to recal to mind the most important vicissitudes and scenes of action in the history of his country. The whole extent of Strathmore, from Stirling to Stonehaven, is full of Roman camps and military ways; and the wall of Agricola, a little to the south of Stirling, extends between the Forth and the Clyde. Bannockburn and Cambuskenneth, almost overhung by the castle, remind the spectator of a fortunate, and Pinkie, seen at the distance of forty miles, excites a fainter idea of an unfortunate engagement with

the English. The hill of Largo, in Fife, calls to mind the Danish invasions; and the Forth itself was for ages the well-contested boundary between the Scots and their southern neighbours."

In this masterly sketch of the southward progression of the royal authority and palaces of Scotland, it will probably be remarked, by those minutely acquainted with the Scottish history, that this English gentleman made too great a leap when he passed at once from Dunstaffanage to Scone, without taking notice of Inverlochy, Kildrummy, and one or two more royal residences. Inverlochy Castle is situated in the deep vale formed by high mountains between Fort William and Inverness. There is a tradition that this castle was once a royal residence, and that the famous league between Charlemagne and Achaius, King of Scots, was signed there, on the part of the Scottish Monarch, A. D. 790. It was at one period occupied by the Thanes of Lochaber, and among others by BANCHO, predecessor of the race of Stuarts. Kildrummy, situated on the course of the Don, in Aberdeenshire, was once a palace of the great King Robert Bruce.

HARVARD
OF THE
UNIVERSITY

A. Grant del.

Heath Sculpt.

View on the Forth near Stirling

From STIRLING to DUMFERMELING.

Being not far from Sheriffmuir already mentioned, I felt a strong desire to visit it and Dumblane, in its neighbourhood, once the seat of a bishop; but, except an insignificant village, with few manufacturers, and as few marks of its former grandeur, and the appearance of the graves where the men, who fell in the battle, were buried, I saw nothing worth notice; therefore, returning almost to Stirling Bridge, and then eastward, I made the best of my way through the Carse of Clackmannan, along the north bank of the Forth, to view the woods and pleasure grounds about Alloa House, laid out by the Earl of Mar just mentioned. The trees, chiefly oak, fir and other pines, beech, hornbeam, and elms, are among the first planted in Scotland, and among the noblest of the kind at this day.

In my way through the Carse of Clackmannan, particularly about Tillibody, the birth-place and property of the late Sir Ralph Abercrombie, who fell fighting the battles of his country on the banks of the Nile, I could not help admiring the beauty and verdure of the country, the richness of the soil, the neatness of the fences, and the evident skill and taste of the farmers. Indeed, few places seem better cultivated, or more capable of cultivation, than the straths on the banks of the Forth.

The water here, as well as in most other low-lying places, is often muddy, and the people apt, though not so much as formerly, to be attacked with agues,

or intermitting fevers. I was surprised that they had not adopted the method of purifying the water they use through filtering stones, which are now common, and may be had at an easy rate.

The people here, as in some other parts of the world, imagine that briars and thorns, being the effect of the fall of man, are sent as a curse, though they find them so useful in this their fallen state, not only in restraining the inferior animals from wandering beyond their bounds, but also in preventing men from encroaching on one another's property. Perhaps there is nothing here on earth but what is, or may be, useful to man. The fox, it is true, preys on our poultry, and otherwise injures our property; but they who argue that he is of no use forget that matters would be worse without him; that, if it were not for him, the earth would be overrun with polecats, ferrets, land and water rats, mice, &c. &c. That the lion, the bear, the tyger, the leopard, and the like, which indeed, at first sight, one would think sent as curses, are certainly ordained by providence for the wisest of purposes; to assist in keeping under the numerous tribes of animals that would otherwise plague us. The eagle, the hawk, the vulture, &c. sometimes carry off our lambs, chickens, and otherwise injure us; but, in return, they rid us of thousands of rats, mice, frogs, &c. &c. that would annoy us; and if it happen that any of these are saved from the claws of the kite, the hawk, the eagle, &c. by day, the owl makes her appearance in the evening to pick up and destroy what, during the day, has escaped. Sparrows, and many other little birds, no doubt eat our grain and spoil our fruit,

but then in return they pick up and destroy millions of millions of insects, and the ova of little animals that would distress us. The thrush, the blackbird, the starling, and the like, spoil our fruit; but as they ask none of our money, they are entitled to what they take, for their repeated morning and evening song.

As I was riding along, admiring the beautiful scene around, a genteel young man with a servant overtook me. Being well acquainted with this part of the country, he told me, that the whole Aichil Hills, on our left, which stretch from the Frith of Tay to Stirling, were once covered with oak; that the word Aichil means woody hills; that at Menstrie, near Stirling, there is a dell, or hollow, three hundred feet deep, generally filled with snow, which, though exposed to the south, is often not all consumed when the summer is ended.

Upon inquiry at the inn at Alloa, I found the person who accompanied me thither to be Mr. B—r, a young gentleman of considerable property near St. Andrews, in Fife; that some years ago, having been on a jaunt to see Edinburgh, Carron Works, &c. &c. as he was riding between Stirling and Alloa, a fine young healthy woman on horseback, who had been at Stirling, came galloping up, intending to pass him; but that when her horse came exactly opposite to his, notwithstanding repeated attempts on her part, and the servant attending her, her horse would not go *one inch* past this gentleman's. This naturally brought on a conversation, and they travelled some miles together. At last, where two roads separate, her horse suddenly galloped off the great

road, she saying, farewell. This gave the young gentleman scarcely any uneasiness, and he and his servant rode on. But when they reached Alloa, where he remained all night, he became extremely uneasy, and almost distracted that he did not ask her address. After a sleepless night, and chiding his servant for not asking the lad that attended her where they resided, instead of proceeding on his way to Fife, he returned the way of Stirling, making inquiry every where about the young woman he had seen, towards whom he felt a sympathetic attraction, for which he could not account. Having hunted about for two days, like one out of his senses, in quest of her, he at length discovered the place of her abode, which was at her father's, a farmer in the Carse of Clackmannan. If pleased with her conversation when on horseback, now that he saw her in a neat, plain, clean, country dress, he became violently in love, and, after satisfying her what he was, he proposed to marry her. Notwithstanding that he was young, rich, and handsome, yet she would not comply. Having returned to his house, and staid a few days, finding no peace, he set out again to try his fortune with his fair acquaintance, in whom he saw every day new beauties. Several journies of this kind being made, he at last gained her affection: and now having been married for years, they have fine children, and are one of the happiest couples in the world.

I was amazed to see the credulity of many in this part of the country, notwithstanding that the belief of the existence of ghosts, fairies, hobgoblins, and the like, is fast decreasing. I am led to

this remark from a conversation I had with Mr. R— H—, at the new inn at Alloa, a well-bred and seemingly well-informed man. The conversation turning, in the evening, on witches, I said, there may have been young, but I did not believe there ever was or ever will be old ones; that young women have often bewitched young men, but that old women, in consequence of an agreement with the devil, could waste a man by enchantment, ride through the air on a broomstick, and swim the sea in an egg-shell, was what I could not believe. He heard me, but being of a different opinion, quoted one of the parish-books in the neighbourhood, to shew that the devil can influence not only the dead but also the living.

In the parish books of St. Ninian's, the minister and elders declare, that, on the 24th day of January, in the year 1668, as a respectable farmer was standing at his door, about eight in the evening, he saw a woman coming to him with her hair floating in the wind, which blew in her face; that as he thought he knew her, and she passed near him, he reached out his hand to try to persuade her to come to him. His hand somehow got hold of her hair, which adhered to it. Being rather in liquor, he went in to some companions, but recollected nothing of what happened till next morning that his wife was rising; but that he did not tell her, lest he should only have dreamed it. However, when she was gone, having reached from his bed to his pocket, where he recollected he put the hair, he found it with a considerable part of a human scalp attached to it. Amazed and astonished, and

scarcely knowing what to do, he arose, went to the parson of the parish, told him every circumstance, and shewed him the hair with the scalp. The parson, the elders, &c. of the parish, being assembled to consider of this mysterious affair, agreed that the devil must have had power over some dead body; and imagining it might be a woman of a suspicious character that had died lately, they went to the grave, and opening it, found the woman's body with some of her hair and scalp gone; and when they applied the scalp in the man's pocket, it exactly corresponded with what was wanting in her's. I smiled at this quotation, saying, that either there could be no such story in the books, or that it had been foisted in, when people, believing, amused themselves with such nonsense, and that none but men of warm imagination could believe it.—There is a story of an apparition as well authenticated in Dean Sherlock's Book on Death.

Alloa, which is a large and thriving village, has a considerable manufactory of glass, cottons, and woollen stuffs, and exports a good many coals. Though not a burgh, being populous and central, it is the place where the courts are held belonging to the county of Clackmannan, which, being but small, with Kinross, (in the same way as Cromarty with Nairn, and Bute with Caithness), sends a member to parliament alternately. Between Stirling and Alloa the Forth winds in so singular as well as beautiful a manner, that though it is but four miles between these two places by land, it is twenty-four by water.

About Alloa House, belonging to Erskine of

Mar, the extensive woods and pleasure grounds planted and laid out by the Earl of Mar, before the rebellion in 1715, seem nearly to agree with the plan of laying out pleasure grounds at the present day. When this extensive house was burnt, which unfortunately happened a few years ago, the tower of Alloa, which is contiguous, was saved by the door communicating with the house being built up with *wet turf*, in which, among a vast number of valuable articles, there is a painting of Mary, Queen of Scots, thought to be one of the best in existence.

I went next to view the castle of Clackmannan, built by Robert Bruce, King of Scotland, about the time of the famous battle of Bannockburn. I have seen the views from Edinburgh, Stirling, and Windsor Castles, as also from some of the highest hills in Scotland, England, and Wales; but, in my opinion, the view from the castle of Clackmannan is not inferior to any of them, from its relative situation in a low country; and yet its top being about one thousand feet above the level of the sea. If you look westward, you see Alloa, Stirling, the windings of the Forth, Ben Lomond, &c. and all around that way, almost as far as Glasgow. If you look southward and eastward, you see beautiful rising grounds in the form of a semicircle near thirty miles, including Airth, Grangemouth, the Canal, Dunipace, Falkirk, Carron Works, the shipping and towns, &c. &c. on each side of the Forth, as far as the eye can reach.

Having seen the golden plate given by George I. to Lord Lovat, who was afterwards beheaded, and which cost more than one thousand guineas, the great golden

font at Gordon Castle, that holds the water when any of the family are baptized, and the vast variety of gold and silver plate at Alloa House, and many other great houses in this part of the country, I was led to doubt whether, notwithstanding the immense quantities of gold and silver dug yearly out of the mines of Peru and Mexico, there be more gold and silver in the world now than there was in the times of the antient Greeks and Romans. From the account given in the Old Testament, gold and silver must have been extremely plenty in the days of Solomon. The antients had more statues of their gods in their houses and temples than are to be found of saints and angels in Roman Catholic countries, or among the idolaters of the east. Alexander the Great, we are told, had a seat of solid silver, covered with crimson, for each of four hundred commanders, when he entertained them. Lysimachus, of Babylon, having entertained the tyrant of the Babylonians with three hundred guests, gave every man a cup of gold of four pounds weight; and when Alexander the Great made his marriage feast at Susa, in Persia, he paid the debts of all his soldiers out of his own treasures, and presented every one of his guests, who were nine thousand in number, with a golden cup.

The Romans received yearly large quantities of silver, and if I mistake not, gold and silver also from Old Spain; so that, notwithstanding the gold and silver dug yearly out of the mines of Peru and Mexico, and collected from other parts, perhaps there was, two thousand years ago, as much gold and silver in circulation and in plate, as at present.

But, on this point, to descend from antient to later times: the quantity of gold plate in the possession of great families in Britain in the fourteenth century, may be conjectured from the equipage of the Lord James Douglas, when he set out from his own county of Angus, on an expedition, the object of which shall by and by be related. "Early in the spring of 1327, the Lord James Douglas having made provision of every thing that was proper for his expedition, embarked at the port of Montrose, and sailed directly for Sluys, in Flanders, in order to learn if any one were going beyond sea to Jerusalem, that he might join companies. He remained there twelve days, and would not set his foot on shore, but staid the whole time on board, where he kept a magnificent table with music of trumpets and drums, as if he had been the king of Scotland. His company consisted of one knight-banneret, and seven others of the most valiant knights of Scotland, without counting the rest of his household. His plate was of gold and silver, consisting of pots, basins, porrigers, cups, bottles, barrels, and other such things. He had likewise twenty-six young and gallant esquires of the best families of Scotland to wait on him; and all those who came to visit him were handsomely served with two sorts of wine and two sorts of spices, I mean those of a certain rank."*

It may seem matter of wonder from whence so much gold and silver flowed in such considerable quantities into a country naturally so poor as Scotland, and in so remote a period. That a very considerable degree of wealth, civilization, and taste in

* Froissart's Chronicle, translated by J. Johnes, vol. i. p. 74.

the arts, had made its way to Scotland at this period, will not be called in question by any one who casts his eye on even the ruins of the edifices constructed about or before that time; the quantities of wheat and other grain furnished yearly to the monasteries; and the very vestiges of cultivation presented every where on the eastern side of both Scotland and the northern counties of England, in vast tracts of land formed into ridges, though now overrun with furze and heath. That side of the country was, for a long tract of years, under the dominion of the Picts, or Peights, called also Vichts, Wicks, or Wiggans, who, in comparison of the Celts, or Irish Scots, inhabiting the inland, mountainous, and western coasts, were a refined and polished people. The Pictish empire, if I may be allowed to use this magnificent term, in Scotland, was divided into two dominions, that of the Picts to the south of the Grampians, and that of the Picts extending from the river Dee over the lowlands of Aberdeenshire, Bamff, Murray, Inverness, Sutherlandshire, Caithness, and the Orkney and Shetland Isles. Both the northern and southern Picts sprung from Scandinavia, more particularly Norway.

The term of Picts, Peights (the name by which they are called among the people of Scotland, who have a world of traditions concerning them at this day), Vichts, Wicks, and Wiggans, all literally signify PIRATES, or ROBBERS. When the king or chief of any northern and maritime nation and tribe was desirous of making provision for any spirited youth among his sons, he furnished him with a number of ships and brave followers, and committed him to the

ocean, and his own valour and fortune. From situation, the people of those countries were fishermen and navigators. The sea was their natural element, to which they looked for subsistence and bettering their condition, more than to the land. They made reciprocal incursions, not only into each other's borders, but in process of time, and of courage inspired by successful adventure, into Scotland, England, Belgium, and the shores of Aquitaine. Passing up the Rhine, the Garonne, and other rivers in Germany and Gaul, they planted colonies in all these regions: in Scotland, under their Wicks, or Wiggans; in Ireland and Aquitaine, under their Thagens, or Thanes; and, finally, after various pedatory irruptions, even into Italy, and under the names of Cimbri, Teutones, Goths, Huns, and Vandals, they overturned and totally annihilated the Western Roman Empire.

Though the arts and sciences spring up and flourish in mild or genial more early than in bad climates, and that we are accustomed to consider the Mediterranean as the natural cradle of navigation in Europe, yet that of navigation seems in some measure to be an exception from the general law. It occurs, and is obtruded, on the most savage nations on the sea-shores and the sides of rivers, who quickly, and almost by instinct, learn to bestride logs of wood; and also by means of these to float divers articles for use or for barter from one spot to another. The origin of navigation may, therefore, be supposed to be just as early in rude as in genial climates—in those countries which are situated, and pour their rivers into the great northern ocean, as

early as in the Mediterranean and the Gulf of Persia: while the superior difficulties with which the people of those countries have to contend, lead them by the hand to superior improvements in the construction of ships, and greater hardihood and adventure in the art of navigation. The ships of the Veneti, a nation of Gaul on the British Channel, as we learn from Cæsar, far exceeded those of the Romans in point of both strength snd size. Still larger and stronger, it is reasonable to presume, were the ships of the people inhabiting the coasts of Norway and Denmark, the shores of the Baltic, and the Saxon shores. It was, in fact, the naval power and habits of the northern nations, particularly those situated on the Saxon shores, the Rhine, and the Danube, which, by means of water carriage, systematized and consolidated the attacks of the northern hordes on the Roman empire in the west, and finally crowned the barbarous work with deplorable success.

The Celts, it is supposed, originated, as well as the Goths and Vandals, from the antient Scythia, though at an earlier period; but in the lapse of time, and change of circumstances and situations, a very material difference took place between the Gothic and the Celtic nations. Both retained the warlike spirit. But the Goths made war with more extensive views, and on a greater scale. The Gauls mingled a turn for war with pastoral occupations; the Goths with naval. The Goths, capable of regular industry, advanced considerably in a knowledge of agriculture and the mechanical arts: the Celts, light, fickle, and impatient of labour, were

greatly behind the Goths in these respects. The inability and sloth of the antient Gauls was proverbial even among the Germans. The inhabitants of Wales, Ireland, and the islands and highlands of Scotland, are all of Celtic origin. Identity of government has, no doubt, amalgamated all these in our day, in some measure into one people, and will certainly continue to do so more and more. But certain it is, that in that part of Scotland, which was possessed by the Picts, there was much greater adventure, as well as industry and improvement, than in those under the dominion of the Celts: and both from industry and adventure the lowland Scots, who were chiefly of Pictish descent, derived no inconsiderable share of consideration and of riches. The same manners and habits that prevailed in Norway and Denmark prevailed long on the eastern coast of Scotland, from the Orkneys to Northumberland, over which the sway of the Danes was extended for many centuries. Young men engaged as soldiers of fortune in the armies of the Greek emperors, the emperor of Germany, and kings of France and Spain; and others exercised the vocation of pirates. The gold and silver they brought to their dear, though poor, *natale solum* remained long in their retive families, in an age when luxury had made but little progress, and when it was the greatest pride of men to be surrounded by great numbers of dependents, who were retained, not by wages or pecuniary compensations, but by the produce of the land and water, dispensed with a rude but frank hospitality at the halls of the chieftains. But the Lowland, or Pictish Scots, were not soldiers

of fortune and pirates only: they were, like their ancestors, fishers as well as navigators; and, while some pursued the business of arms at land or at sea, others followed that of fishing and agriculture. So early as the year 836, the Netherlanders resorted to the Scottish coasts to purchase salted fish of the natives. It was here that they first learned that art, and took up that trade which has since proved of such immense consequence to the Dutch. On the whole, the inhabitants of the eastern and lower parts of Scotland drew some portion of wealth into their country by means both of that industry and those roving habits, both of which they derived from their Scandinavian ancestors. Britain was, in those days, to Norway, and the nations on the Baltic, very much the same that North America has been, and is, in our times, to Britain. The Danes acquired possession of the eastern side, and other parts of our island, and retained them for centuries. In the process of time, they were either driven back to their own shores, or mingled with the people of Britain, leaving behind them, as memorials of their connection, much of their language, their arts, and their manners. The sovereignty of the northern counties of Scotland the Danes contested with the Scottish kings long after their discomfiture in the midland and southern parts; and as to the Shetland and Orkney Isles, they were not annexed to the crown of Scotland till the reign of James III. who received them as a marriage portion with a daughter of the king of Denmark.

If we thus reflect on the history, genius, character, and habits of the Scandinavian tribes and na-

tions so widely diffused and incorporated with those of the Lowland Scots, we shall not be inclined to consider the accounts we have of the wealth of Douglas, or of other Scottish chiefs in the fourteenth century, as altogether, if at all, incredible. The splendour in which Lord James Douglas lived will not appear very improbable, when we call to mind the magnificence of the castle of *Tarnaway*, the antient residence of the earls of Murray, to whom it still belongs. This castle, famous for its spacious hall, was built by the earl Randolph, a cotemporary of lord James Douglas's, and, like him, one of the great supporters of Robert Bruce. It is timbered at top like Westminster-Hall: in magnificence and splendour it might have vied with any seat of royalty.

The plate belonging to the academy at Douay, in France, which was some years ago buried, and perhaps will never be dug up, is said to be immense. Much gold and silver, both in France, Germany, and Italy, has been buried by timorous and covetous people of late, which, owing to those which hid it having fallen in battle, or been driven from their homes, will probably never be found. There is no other way of accounting for this supposed diminution, instead of increase of gold and silver at the present day, than its having been hid in times of civil discord.

As there are strata of coal of various depths all over this part of the country, and numerous coal pits, I went down into one of them. The seams of coal run below the bed of the Forth, and extend from the Aichil Hills to Falkirk Muir, where the rebels gained a victory

over the king's troops in 1745, a distance of at least twenty miles. Perhaps these seams extend an hundred miles all around, though in some places their dip is found too far below the surface of the earth to be wrought to advantage.

It has been a query, which I believe is not yet decided, whether coal was placed in the earth by the hands of the Deity, when he made the world; or if the various strata, at various distances from the surface, be only burnt wood pressed together by the immense weights that have been thrown upon them by the eruptions of nature, and the changes that have taken place on the face of the earth. At any rate, burnt wood, when pressed together for a number of years, assumes the appearance of pit-coal; and I have been informed, that if you take a log of wood, burn it to charcoal, and then put weights upon it, and suffer it to continue in that state for years, it becomes impossible for an experienced collier to distinguish pit-coal from this charcoal, having been for years condensed and pressed together. Indeed, the works of God are in many places unfathomable. If immense forests, such as the Hyrcinian, in Germany, were to be burnt, which has often happened both in ancient and modern times, and any great concussion of nature to lay the ashes of these fifty or sixty fathoms below the surface of the earth, we have reason to conclude, that in the course of ages the ashes of such forests would become a seam of coal, such as we find here and in various parts of the world at this day. When in this coal mine, I observed an uncommon echo, and that this echo varied as we varied our position;

which may partly be the reason why colliers have in general a peculiar tone of voice.

Not far from the spot where I ascended from the coal mine, I saw a large wheel perpetually going, which was employed in raising water from the mines. The above wheel I found, upon inspection, to be about twenty feet diameter, supported by strong beams erected near a building that has the appearance of a small tower about forty feet high; in the inside of which small tower there runs, through pumps, a stream of water to a cistern on the top, being conveyed hither below ground from an elevation about a mile distant: which water, being carried by a spout projecting from the top of the tower over the wheel, and falling upon it, drives it, and has done so for many years past, without any person attending it. This *perpetuum mobile*, if I may use the expression, puts in motion a set of pumps one above another in the pit, which is a hundred fathom deep, each pump being about thirty feet long, conveying the water from one to another from the bottom to the surface. Here it joins the water that had contributed its part to drive the wheel, and they both run off into the Firth; and in this manner all the coal mines in the neighbourhood are drained. Where water can be conveyed from an elevation, this is a much cheaper way of draining mines or driving machinery than by steam engines, which, beside consuming a great quantity of coal, requires almost constant attendance.

It is known to the moderns, that water will rise to its level, or head of the spring, however far conveyed under ground. This was not known to the

antients. When the Greeks and Romans wished to convey water over a hollow, not knowing that it would rise as far it fell, they built arches over the hollow, in order to make the water run nearly upon a level. When the Romans had possession of Portugal, and wished to bring water into Lisbon from a distance, as there was a large deep hollow between the city and the fountain head, they raised a path, like a bridge, for the water to run into the city, not knowing that it might be carried below ground for any number of miles, and either rise perpendicularly, as it does here, or gradually to the same height from whence it fell. There are monuments of this aqueduct at Lisbon to this day; as also of the Claudian waters, which were conveyed above ground from a considerable distance into Rome over a dell or hollow.

When I beheld the light of the sun, after having been so long under ground, I could not help admiring the wisdom of Providence in making man in general ready to accommodate himself to every situation. It is well known, that though slavery is abolished in Britain, yet there is a relic of it in this and many of the other collieries in Scotland. The peasants in Russia, Prussia, Poland, Denmark, &c. are in general *adscripti Glebæ*, and are sold along with the estates on which they reside; and as they cannot remove to any other estate or country without leave from their old, so they cannot without the leave of their new master. This is partly the case with the colliers and salters of some parts of Scotland; for, as the parents bind over their children for a small gratuity, soon after they are born, to

the proprietors of the coal works, and these proprietors become bound to furnish a house and garden, work and tools for these children when grown up, so they become bound, and cannot remove from the colliery without the proprietor's leave. How far this agreement is legal or binding on the children I know not, but slavery in one shape or other has existed in all ages, even in the most primitive and simple times. It was allowed, the favourers of slavery tell us, by the law of Moses, where there is an evident difference put between the life of a slave and the life of a brother. The republics of Athens and Sparta established slavery by a law, and the emperor Adrian is said to have been the first among the Romans who put it out of the power of the master to put a slave to death. We know that Alfred the Great, who lived in the tenth century, was the first who put it out of the power of parents in England to sell their children.

Previously to that period, they tell us, parents argued thus: "Our children are our own. Their flesh, blood, &c. has been produced by the food we have given them. Since, therefore, we begat them, and all that they are has come through us, now that we are in want, we, as they cannot work for our support, have a right to sell them to those that will support us, or add to our comfort. In one point of view, they say, the idea of slavery is not so unnatural. If in the field of battle a man tries to kill me, upon my overcoming him, I acquire, as it were, a right over him. If, therefore, he begs for mercy, and I choose to spare his life, that life, as it were, becomes my property."

The gradual abolition of slavery in Europe, it is

but justice to acknowledge, has been owing to the influence of Christianity, and particularly of the catholic religion. The popes encouraged the emancipation of slaves, by various indemnifications of a spiritual nature.

Whilst at Clackmannan, I went one day into the church-yard to amuse myself with the inscriptions on the tomb-stones. Though this town contains not above five hundred inhabitants; yet, as the parish is large, and some of the parishioners rich, I observed some curiously-carved monuments with flattering inscriptions. Among the Egyptians, there was a law, that none could be praised after his death, unless his character had been approved. When, therefore, any person died, his body was taken before the public judge. If it was found that the deceased had lived soberly and virtuously, had avoided crimes, and done good, his friends were at liberty to put on his tomb what they pleased; but, if he was found to have acted improperly, they were not allowed to say any thing in his favour, nay, it was death to do so. How far the dead here deserved all the fine things said of them, I know not.

Upon seeing in the corner of the church-yard a stone of peculiar construction, I went to see it, but I found the inscription almost totally effaced. Upon decyphering it I was both shocked and pleased; shocked at the cruelty of our forefathers, and pleased at the thought that we live in happier times. The poor man interred here, whose initials are C—G— it seems, went one day to the castle, asking charity. He was desired by the haughty lord, who inhabited it, and who happened to be looking over one of the windows, to go to hell.

To this the poor man replied, I need not go there, I am just come from it. And pray what is going on there? Why, my lord, they are playing the same game there as here, taking in the rich, and holding out the poor. For this, no doubt, saucy reply, the man was immediately seized; and a roasted egg being put under each arm-pit, and his arms tied down, he was tormented till he died.

The tradition is, that this monumental stone was not erected till many years after the death of the tyrant of Clackmannan; which is indeed almost certain: otherwise there would have probably been a farther application of roasted eggs.

One day I went to see Sir John de Graham's sword, which is kept at the head inn here, as a curiosity. It has, no doubt, the appearance of a sword, but is so long, thick, and heavy, that I am apt to think, strong as Sir John, no doubt, was, this would have been an unwieldy weapon even in his hands. It is absurd to argue as they do here, that, though this sword be unwieldy to men at the present day, it might not have been so in the days of Sir John, when men were much stronger than they are now. Men are, have been, and always will be *nearly* the same. The statue of Cicero, at Oxford, which I have seen, and which was made near two thousand years ago, is not bigger than an ordinary man at present. The famous Venus de Medicis, thought to be the finest statue in the world, and which was made by Praxiteles about four hundred years before the birth of our Saviour, is not more than five feet three inches high, in a bending posture, or what is termed the attitude of modesty, and which

is the common stature of women at this day. And the statues of the kings and queens of England, preserved in the Tower of London, from William the Conqueror to George I. a range of near eight hundred years, are all nearly the size of our present most gracious sovereign George III. who does not appear to be six feet high.

Tillicoultry, a parish in this neighbourhood, I found, had been rather unfortunate in its clergymen. One of these having lived much respected among his parishioners for fifteen years, lost his living for having been too familiar with his maid servant. The parishioners and people around often advised his successor to marry, lest HE, TOO, should fall into temptation, but he would not. However, notwithstanding the fate of his predecessor, he also was obliged to give up his living; his maid servant either having been seduced by him, or been the seducer.

In the county of Clackmannan, I found as good level roads as any in the kingdom. Indeed, the gentlemen, in this part of the county, deserve much praise for their attention in this particular. In England, as well as Scotland, the roads are often turned round for miles to accommodate some great man, and not interfere with his park and pleasure-grounds; thus sacrificing the ease and conveniency, not only of the present, but of future generations. For instance, at the Duke of Marlborough's Park, Oxfordshire, the Duke of Portland's, and the Duke of Gordon's, Bamfshire. There, no doubt, must be different ranks in society, and every attention is due to the great and the good; but how far they ought to ask such a favour, and it is prudent for

thousands, in compliance with their request, day after day, and year after year, to go miles about, when a nearer and more direct line road lies through a great man's parks, I leave others to judge.

The roads in this county are in the very best line of direction. What would the gentlemen of Clackmannanshire say to a shamefully circuitous road on the very verge of London? and that not for even so desirable an end as the preservation of parks and pleasure-grounds, or the gratification of any man living. At Chelsea, within a mile of the Queen's Palace, in order not to disturb the ashes of Sir Hans Sloane, who was buried, I believe, near a century ago, the high road is turned a great way, and thousands daily are obliged to go out of their course, not to disturb the ashes of this philosopher. As there is nothing grand, nor very elegant about this monument; and as his ashes are in a lead coffin, would it not be doing a proper, as well as a good action to remove them to some other place? Nay, if Sir Hans, who was a good man, were living, and saw so many thousands every day obliged to go so far about, it being the business of a philosopher to do all the possible good he can to others, would he not be sorry to see his neighbours day after day taking so much trouble without doing even one particle of good to him? It is shameful, it is unfeeling, in a great man, because he has a few deer and dogs he is fond of, to sit like an Indian nabob, or a Spanish don, and see, day after day, and year after year, thousands go miles about, that he and his pampered domestics may not be disturbed.

In new modelling the roads of a county, like every

thing else, the interest of the public, not of individuals, should preponderate; and commissioners of supply should not, though it is often the case, for the sake of a good dinner, and the favour of a great man, make the roads go about, when a plain, nearer, and better line can be found.

In many parts both of Scotland and England, the muirs, or commons, belonging to parishes, owing, indeed, sometimes, to the people not agreeing among themselves as to the division and modes of enclosure, lie shamefully waste, and scarcely good for any thing.

Not many years ago the common belonging to this place, consisting of some hundred acres, was covered with broom, furze, and the like, and not worth ten pounds sterling a year; but having agreed to inclose and divide it, the inhabitants have it now in a high state of cultivation, and find it an ample source of advantage. Though too many magistrates and others, like William the Conqueror, seem to delight in having large tracts of land lying uncultivated, yet, fortunately, there are others who think more wisely, and strain every nerve that commons belonging to parishes, and waste grounds near burghs, should be brought into a state of cultivation.

Leaving Clackmannan, I proceeded about twenty miles eastward to Kilbeggie, where there is one of the largest distilleries in Britain, perhaps in Europe: and where, if I am not misinformed, twenty years ago, they offered fifty thousand pounds yearly, and not to enlarge their premises, if government would free them from the torment of excise officers. But this offer was rejected.

Near Kincardine, a thriving sea-port village, on the banks of the Forth, is one of the finest free-stone quarries in Europe. Below the surface, and while yet in the quarry, the stone is white, soft, and easy to work; but when quarried and exposed to the air, it becomes uncommonly hard, and still more beautifully white. It is superior to Portland stone, which furnishes ornaments to the finest palaces and public buildings in London, and takes a more elegant polish. The Stadt-house at Amsterdam, Lord Fife's house at Bamff, &c. &c. are partly built and ornamented with stones from this place.—Kincardine is noted for the longevity of its inhabitants. Is there any connection between this circumstance and the stratum of the free-stone on which it stands?

All along the banks of the Forth they are visited in winter by great numbers of a small fish called garvies, from an island of that name near the Queen's Ferry, where they are caught in vast abundance. They are larger than the sprats of the Thames, though in taste and appearance very like them. They seem to hold a middle place between the sprat and the herring.

So great has been the draught of garvies, that they have sometime carried out cartfuls of them as manure to the ground.—There is also a Salmon fishery near this; which is often extremely productive: but this species of food is generally too dear to be used by the common people. Our forefathers, who cared little for salmon, and thought it so unwholesome, that there was generally a clause inserted in indentures in Scotland, that apprentices should not have salmon set before them above three times a week,

were not active in catching them. But matters are the reverse now. Fisheries on the rivers, as well as the sea-coasts of Scotland, are more and more becoming an object of concern; and nets, boats, and casks, and fishers are almost every where to be seen. Indeed, when any shoal of fishes appears, which is generally indicated by numbers of sea fowls flying about it, joy and gladness appear in every face; and so attentive of late are the officers of his Majesty's ships of war, batteries, &c. about the Frith, that they avoid, as much as possible, firing cannon, lest they should deter the fishes from approaching the coast. If the firing of a cannon will sometimes agitate water to the distance of fifty or more miles, why does the castle of Edinburgh fire her guns upon any but important occasions? Perhaps the firing the guns of the castle of Edinburgh has done more mischief, by driving fish down the Frith, than all the good it ever did.

From Kincardine, along an excellent line of road, I arrived at Culross, which is a royal burgh, beautifully situated on the banks of the Forth, and commanding an extensive prospect, though irregularly built. Lord Dundonald has a noble mansion here, with extensive woods and pleasure grounds. There is a coal-pit here on the beach, whence vessels may receive coals at the pits mouth, where they work it. Though the beach be so level, that, when the tide is ebb, you are more than a mile from the water; when it flows, it comes to the very doors. The town contains a few manufactories of linens and cottons. The people here, as in most towns in Scotland, are divided into a variety of religious parties,

which are too apt to encourage and support strolling preachers. Not long ago, I was informed, a company of players, from the Edinburgh theatre, wished to try their fortune here for a few evenings; and one of them, coming a day before the rest, fell short of cash. Happening, in an ale-house, to fall in with a shoemaker, the player, concealing his profession, proposed to give the inhabitants a word of exhortation. The shoemaker, finding himself in company with such a piously disposed person, immediately called for more porter, and not only offered to be precentor, and otherwise assist him, but also sent to advertise the inhabitants when and where to meet. Great numbers assembled, and the shoemaker, though rather tipsy, precented. The player, having vociferated out an extemporary prayer, and delivered what they thought an excellent sermon, drew from his hearers from five to six pounds sterling; and would have made more of it, had not the other players arrived, and informed them what he was.

In Culross muir, or common, there is a large stone with the mark of a human foot, seemingly indented, though not by art, and so credulous are some of the people here, that even yet it is believed that a witch, who happened to light here, from riding through the air on a broom stick, imprinted this mark with her foot. The word or name Culross, signifies, in the Celtic language, the extremity, or, more properly, the hinder part, Dorsum or Ross, denoting a promontory, which was the antient name of Fife. Thus, too, *Kinross*, signifies the higher part, or the head of Ross, *i. e.* FIFE.

Having passed New-Mills, Torryburn, &c. &c. all on the north side of the Forth, where I observed nothing very remarkable, except uncommonly well cultivated fields, and many evident signs of a thriving country, I came to lord Elgin's lime-works, which are, perhaps, the most extensive in Europe. The conveniency of coals, which are to be found here every where in abundance, the facility of procuring the lime-stone, and its contiguity to the coals, and conveniency of shipping, &c. render this place highly useful to the country, and advantageous to the proprietor.

As I rode along the great road, on the banks of the Forth to the east, I had a beautiful view of Dumfermline, which is a thriving place. Diapers of various fabrics have for a long time past been manufactured here. The church steeple is seen at a great distance, being exceedingly high, as well as more than ordinarily elegant.

At Dumfermline are the remains of a magnificent abbey and palace of the kings of Scotland, in which were born Charles I. and his sister, the princess Elizabeth, mother of the princess Sophia, from whom the present royal family are descended.

The cathedral church of Dumfermline was the burial place of several of the Scottish kings: particularly of Malcolm III. with his queen, Margaret, grand-daughter of Edmund, and of Canute the Great, kings of England; Alexander I. with his queen, Sibilla, David I. and his two queens; Malcolm IV. Alexander III. with his queen, Margaret, daughter of Henry III. king of England; and

Robert I. with his queen, Isabella, besides many other princes and nobles. In short, there is not any spot in Scotland, even Scone not excepted, more fitted to awaken a recollection of former times, and the fortune of the Scottish princes, than Dumfermline. The great actions, and the death, and dying request of Robert Bruce, particularly rush on the mind. His body was buried here. But his heart, at his own earnest desire, was embalmed, and committed to the charge of Sir James Douglas, to be carried and deposited by him in the holy sepulchre at Jerusalem.

This memorable occurrence, which exemplifies the spirit of chivalry, then in the height of its purity and glory, the religious enthusiasm, and, it may be said, the religious chivalry too of the times, is mentioned by all the historians; but by none in so impressive and affecting a manner as the charming and inimitable Froissart, whose dramatic and picturesque manner exhibits scenes as passing before you. I wish I had had a copy of Froissart with me, as I sat musing on a tomb-stone in the church-yard of Dumfermline, with my eyes fixed on the sepulchres of Robert Bruce, and many others of the Scottish kings. I have since seen Froissart's affecting description of that great prince's dying charge to Douglas, in Mr. Johnes's translation of Froissart, which enlivened my recollection of the old cathedral church and church-yard of Dumfermline, in a wonderful manner. Even the elegant narrative of Buchannan, in the purest and most classical Latin, fades and becomes languid before the livelier description of Froissart. As I doubt not but it will appear

extremely interesting, I have subjoined it in a note, for the gratification of my readers.*

* "During this truce between England and Scotland, it happened that king Robert of Scotland, who had been a very valiant knight, waxed old, and was attacked with so severe an illness, (the leprosy) that he saw his end was approaching. He therefore summoned together all the chiefs and barons, in whom he most confided, and, after having told them, that he should never get the better of this sickness, he commanded them, upon their honour and loyalty, to keep and preserve faithfully and entire the kingdom, for his son David, and obey him and crown him king when he was of a proper age, and to marry him with a lady suitable to his station.

"He after that called to him the gallant lord James Douglas, and said to him, in presence of the others, 'my dear friend, lord James Douglas, you know that I have had much to do, and have suffered many troubles, during the time I have lived, to support the rights of my crown: at the time that I was most occupied, I made a vow, the non-accomplishment of which gives me much uneasiness.—I vowed, that if I could finish my wars in such a manner, that I might have quiet to govern peaceably, I would go and make war against the enemies of our Lord Jesus Christ, and the adversaries of the christian faith. To this point my heart has always leaned; but our Lord was not willing, and gave me so much to do in my life-time, and this last expedition has lasted so long, followed by this heavy sickness, that, since my body cannot accomplish what my heart wishes, I will send my heart instead of my body to fulfil my vow. And as I do not know any one knight so gallant or enterprising, or better formed to complete my intentions than yourself, I beg and intreat of you, dear and special friend, as earnestly as I can, that you would have the goodness to undertake this expedition for the love of me, and to acquit my soul to our Lord and Saviour; for I have that opinion of your nobleness and loyalty, that, if you undertake it, it cannot fail of success—and I shall die more contented: but it must be executed as follows:

"I will, that as soon as I shall be dead, you take my heart from my body, and have it well embalmed: you will also take as much money from my treasury, as will appear to you sufficient to perform your

As the town of Dumfermline stands on elevated ground, and the steeple, which is very high, is seen at a vast distance in almost every direction, as already noticed, so the prospect from the battlements of this, is one of the most extensive, as well as beautiful, in this island. From thence is to be seen part of fourteen different counties, including the Sontra, and Lammer-Muir Hills; Ben Lomond, Ben Leddia, and

journey, as well as for all those whom you may choose to take with you in your train; you will then deposit your charge at the holy sepulchre of our Lord, where he was buried, since my body cannot go there. You will not be sparing of expense—and provide yourself with such company, and such things, as may be suitable to your rank—and wherever you pass, you will let it be known, that you bear the heart of king Robert of Scotland, which you are carrying beyond seas, by his command, since his body cannot go thither!

"All those persons began bewailing bitterly; and when the lord James could speak, he said, 'Gallant and noble king, I return you a hundred thousand thanks, for the high honour you do me, and for the valuable and dear treasure which you entrust me; and I will most willingly do all that you command me, with the utmost loyalty in my power; never doubt it, however I may feel myself unworthy of such a high distinction.'

"The king replied 'Gallant knight, I thank you—you promise it me then?'

"'Certainly, sir, most willingly,' answered the knight. He then gave his promise upon his knighthood.

"The king said, 'Thanks be to God, for I shall now die in peace, since I know that the most valiant and accomplished knight of my kingdom, will perform that for me, which I am unable to do for myself.'

"Soon afterwards, the valiant Robert Bruce, king of Scotland, departed this life, on the 7th of November, 1327. His heart was embalmed, and his body buried in the monastery of Dumfermline.

Translation of Sir John Froissart's Chronicles, by Mr. Johnes, vol. 1. p. 72—3.

Benvoirlich; the Kippen Hills, and the south-western extremity of the Aichil or Ochil Hills, and the Hills of Campsie; the Pentland Hills; Hopetoun House; Blackness Castle; Linlithgow, and Borroustouness; Culross; the meandrings of the Forth from Stirling to Leith, and the metropolis of Scotland, with its castle and spires: all which places are very distinctly and clearly seen from the steeple of Dumfermline, in clear weather.

FROM DUMFERMLINE TO ST. ANDREWS.

IN my way from Dumfermline I fell in with a great number of people about the door of a decent-looking house. Upon inquiry, I found that a man within had been, for some days, in a trance, or was actually dead. He had no appearance of life, yet he was neither cold nor stiff, nor had he that pale cadaverous colour which dead bodies generally assume. As he had been several days in this state, without the least breath, motion, or sign of life, they were at a loss to know whether it would be proper to bury him or not. For my part, I could give no advice, other than to let the body remain unburied till signs of putrefaction appeared. I mentioned that dead bodies are sometimes found turned on their face in coffins and suffocated, having returned to life after they have been buried, and bleeding at the nose, mouth, and ears. Having thus done what I could to have the body kept a little longer above ground, I soon arrived at Inverkeithing.

I need scarcely, I suppose, mention, that the word Inver, means the mouth or place where one river runs into another, or into the sea. Hence Inveresk, the mouth of the Esk; Inverness, the mouth of the river Ness; Inverary, the mouth of the river of that name; and so on.

Inverkeithing is a royal burgh, where David I. king of Scotland, had a royal palace. There is a fine

large commodious bay near this place, to which ships often run in distress. The town is but small, and very irregularly built; it has, however, some foreign and domestic trade.

Having found a church door open, and seeing people going into it, I went in with the rest, and found the clergyman, who, though a man of a decent appearance, was literally a thumper on the cushion, commenting on that passage, "Thou shalt not seeth a kid in its mother's milk," and vociferating against the abominable barbarity of those who were so void of feeling as to think of such a dish. He seemed zealous enough, and to be perfectly acquainted with rant and declamation, but totally destitute of logical deduction and biblical knowledge, an acquaintance with Jewish antiquities, and indeed common sense; for neither have the people of Inverkeithing any kids; nor, if they had, would they ever think of seething them in their mother's milk.

Having seen Sir John Henderson's pretty seat, Aberdour, the earl of Morton's, and the earl of Moray's vast improvements, and been much pleased with the beauty and variety of objects occurring almost every where in this part of the country, as well as Burnt Island, the great emporium of the herring fishery, I came to Kinghorn.

While at Kinghorn, I learnt that Mr. S— H— some time ago had a hairsbreadth escape there. He was impatient to be at Edinburgh, as he was in hopes of an excellent place; and his obtaining it depended entirely on his being there before the post. He waited for hours, but, the weather being stormy, no boat would venture out. At length

one was about to sail out. Having occasion to retire, he stepped aside about a minute, and before he returned the boat was off, and all his persuasion could not prevail on them to return, though they were but a few yards off when he began to entreat them. Vexed and irritated that he was obliged to stay, he passed a sleepless night; but his heart was filled with gratitude to Providence when he heard in the morning that every soul had gone to the bottom. Having passed through Kirkaldy and Dysart, renowned for the possession of three good things, fish, coals, and salt, I came to a fishing village of considerable extent, called Buckhaven, originally peopled by some men and women, (for women in the north go a fishing,) who, more than a hundred years ago, were driven on the Fifan shore, in an open boat, from the coast of Denmark. Having been allowed a small portion of ground by the earl of Wemyss, the lord of the soil, they built huts about the harbour where they landed; and, as it was their employment in their own country, they became fishers, and both men and women went out every day to fish as they had been accustomed to do.

This colony of fishers were a rude and simple people, as their descendants in fact are at this day. They have never intermingled much with the neighbouring inhabitants, but associate with one another. In manners, the pronunciation of words, in some words themselves, and in dress, they still bear marks of their seafaring and Scandinavian origin. They are a common subject of laughter to their more polished neighbours, and being aware

of this, they eye every stranger with not a little jealousy and suspicion, that he has come among them only to spy their ways and laugh at them. There is also a colony of shipwrecked Danes in the marshy grounds on the sea side, in the parish of Leuchars, between the mouths of the Tay and the Eden, that is, between St. Andrews and Dundee. This colony is on a much greater scale than that at Buckhaven, but exactly resembling them in all the characteristic features just mentioned; with this addition, that whereas the Buckhaveners confine themselves to fishing, the Danes (for so they are still called) of the moors or marshes of Leuchars, are not only fishers, but are, or lately were, employed in the smuggling trade. They adhere, like the colony at Buckhaven, to the sea-shore, nor have the farmers in that corner of Fife been able to allure them to any kind of agricultural labour. They do not live in one town or large village like the fishers of Buckhaven, but are scattered over a wide and poor tract of land in separate hamlets or huts constructed of earth and stones, with a small garden, and a few acres of arable land around each. The common marsh or moor affords pasturage to a few sheep, and small and half-starved cattle.

When men are assembled together in towns, they become confident in mutual aid, bold, saucy, and offensive. Scattered in small villages and hamlets, they retain the simplicity, the modesty, and the innocence of uncorrupted nature. It would seem, that the vices of mankind are more contagious than their virtues. The Danes of the moors are a simple people; and when any of their neighbours among

the Fifans, or what I shall here call the aboriginal inhabitants of Fife, happen to go amongst them, and call at any of their houses, they take it as a compliment, and do every thing in their power to testify their good will and their sincere regard and affection. Not so the Buckhaveners: who are jealous of strangers, whom they are apt to view in a hostile light, as already mentioned.

This race of mortals are said to have scarcely any other ideas or words to express any ideas besides those relating to their own condition and occupations. Though they suffered the ministers of the parish to come to their houses and baptize their children, or to perform the ceremony of marriage, it was not till very lately that any of them could be persuaded to go to the kirk: not that they had any prejudice against the church of Scotland, or predilection in favour of Lutheranism, the established religion of their own parent state, but that they were equally ignorant and indifferent to all systems of religion. They would not have had the smallest idea of what the minister was discoursing about if they had gone to hear a sermon. They had, however, some reverence for the Sabbath and for Christmas-day; but the religion that really had a hold of their minds, and of course had its influence, was a very great number of omens and superstitious observances. When urged to go to the kirk, some of them would say they were ashamed; others, that the men of Fife would mock them; and others, that they must bait their fishing-hooks. The late amiable, polite, and accomplished Dr. Spens, known as the translator of the Republic of Plato, their mini-

ster, was the first among their spiritual instructors who was able to communicate to their gross and contracted minds any tolerable notion of either natural or revealed religion. During the ministry of one of his predecessors in the pastoral office, two young people, a man and his wife, suffered themselves to be persuaded by one of the elders, who was not only a religious but an honest and well-meaning man, to go with him one Sunday to church; but they could never be persuaded to go again. It was formerly usual with the ministers of the church of Scotland to preach very much on the more awful and terrific subjects; and whatever the subject was, there was an earnestness and vehemence in their manner much greater than is usual in England, or at the present day even in Scotland. The good elder went to express his regrets to the newly-married couple, and remonstrate against their neglect and contempt of the kirk—"Was not that an excellent sermon the minister gave you? Is he not a good man, and so carefully concerned for all your souls? What for did you not come again to the kirk?"

The woman said, "that she was afraid to come, he scolded so;" the man—"Sink me, gin I ken what he would ha' been at."

Dr. Spens, proceeding from objects and ideas that were familiar to their minds to others with which they were unacquainted, but to which those familiar ideas bore some resemblance or analogy, succeeded in communicating some notion of a creator, a redeemer, and a future judgement. The obstacles he had to encounter in this pious and

laudable work, and the means by which he surmounted them, was a subject of philosophical speculation to the worthy and ingenious doctor, who would sometimes amuse his friends with an account of both.

I had heard of a pamphlet, which sells for a penny, describing the village of Buckhaven, and the manners, customs, and notions of its inhabitants. I wished to see it, and told the landlord of the inn that I would, as he had it not himself, pay him well if he could get me a sight of it. I heard no more of it till about an hour after, when, as I was mounting my horse, I saw a number of savage-looking men and women gathering around me, demanding who and what I was? In order to get the pamphlet, my hostess had set the bell through the town, offering a shilling for the book: and as it represents them in a ludicrous point of view, and they think nobody reads it but with a view to laugh at them, they had determined to give me a drubbing. The truth is, I was obliged to stop, and it required all my address, as well as the aid of my purse, to get off with a whole head; which I at length effected by distributing money among their children, and giving them plenty of porter.

Journeying eastward along this charming coast, I came to the town of Levin, situated at the mouth of the river Levin; which, issuing from Loch Levin, empties itself into Largo Bay. It is a clean little town, and apparently in a thriving situation. There is a salmon fishery here not inconsiderable, and a good deal of trade in coals; and, what is not every where to be found in the numerous

towns and villages that skirt the Fifan shores, a very good inn, where I passed the night. Having crossed the river in a ferry-boat, I was now in the east nook of Fife, comprehending the tract of country from Largo Bay, by the village of Largo, Colinsburgh, the Ely, St. Monan's, Pittenweem, Eastern and Western Anstruther, and Kilrenny, to Craill; and from Craill, in a north-westward direction, to St. Andrews and the Eden. An imaginary line from St. Andrews to Largo forms this famous nook into a kind of triangle, to which a person, who should never have been out of Scotland, might well apply the lines of Horace, speaking of Tarentum—

Ille terrarum mihi preter omnes
Angulus ridet.
Hor. Carm. Lib. ii. *Ode* vi.

The attention of the eastward traveller, on crossing the Leven, is first solicited by Largo Law, situated about a mile north of the village of Largo, a high but gently rising hill, verdant to the top, which is elevated to the height of nine hundred feet above the level of the sea, and from which there is a very rich, beautiful, and extensive prospect: a great part of the interior of Fife; the Forth, beautifully winding along the southern coast, often agreeably diversified with ships of various burdens, and sometimes with squadrons and fleets; the opposite coast of the three Lothians, from Dunbar to Borrowstownness, a great part of Stirlingshire, and part also of Lanerkshire and Berwickshire. The Scottish metropolis, with the picturesque and sub-

lime scenery around it, and its sea-port, Leith, is seen in the clearest and most distinct manner aslant the Firth. It is not easy to believe that it lies at the distance of fifteen miles. It seems as if it were at your feet.

From the roots of Largo Law, the ground rising by a gentle acclivity above the plain between that hill and the Frith, slopes to the east till Kelly Law suddenly, as it were, and abruptly, raises his green head, as if emulous of the superior grandeur of Largo Law. And to the east of Kelly Law again there is another smaller hill, or rather knoll, the name of which I do not recollect, from whence the ground continues sloping more and more eastward, till it sinks into the plain land about Craill—the *Crelia Crofta* mentioned in the famous Polemio Midinia of Drummond, of Hawthornden.

> Nymphæ quæ Colitis high hissima monta Fiſeæ,
> Seu vos Pittenweema tenet seu Crelia Crofta,
> Sive Anstræa Domus, ubi nat Hadoccus in undis, &c.

The steepest and boldest aspects of these elevations, all fronting, like other chains of hills or eminences the west, and all growing less and less till they die away in the ocean, impress the mind, as by a sensation, with a conviction that all these phænomena spring from one cause, acting by an uniformity of operation.

The vapour floating in the atmosphere from the west, as is most common here to east, is first attracted, of course, by Largo Law, the summit of which, enveloped in a dense cloud, forms a sure pre-

sage of rain over all the east nook. The people here say proverbially,

> When Largo Law puts on his hat,
> Let Kelly Law beware of that.

The rising grounds here, or, as they are called in the Scotch and Norwegian languages, braes, are here and there intersected with rivulets or streams of water, which have formed in some places excavations so deep, that they take the name of Dens. The banks of these, when planted with a variety of forest trees, as at Largo, and Balcarras, attract a variety of birds, which enliven them with their songs. In the Den of Largo, walks are formed along the sides of the streams, or rivulets, that run through the middle of it. You plunge as far as you please into the thickest shades and deepest solitude, if that can be called a deep solitude, where the chanting of birds is heard from above, and the murmuring of waters, falling sometimes into small cascades, sometimes at your side, sometimes below. In returning from your inward walk, a prospect is gradually opened of a fine rich plain, a prospect almost as delightful, I suppose, at least to the proprietors of estates here, as the valley of Tempe, in Thessaly. But there are circumstances which bestow peculiar interest on the prospects on the southern coast of Fife, besides those of their natural beauties; not only in the imagination of landholders, but of every Scotchman. They are enlivened by the association of moral ideas. They are remembrancers of the

history of the country: and they carry the imagination to many of those busy scenes and places of resort, in which there are few spectators who are not interested in them by some relation or other—prospects still more beautiful and sublime are not wanting in America, and on the mountainous regions that divide Tartary from India and China. But these, however they may strike the senses of an European, take but little hold on the mind and heart, when compared with views that awaken a thousand moral ideas, whether we recollect the past, attend to the present, or anticipate the future.

The ridge of rising, rather than hilly, ground, already described, divides the East Nook of Fife into two parts: the one, that rising ground itself, with the land that stretches north, forming a kind of inclined plain to the bay of St. Andrews; the other, that low and level land which lies between the rising ground to the north, and the Frith of Forth, which, from the Queens-ferry to its mouth, from North Berwick to Fifeness, (where it is full five leagues broad,) may be called, as it is in fact, an arm of the sea. In the whole of this tract, consisting of both these parts, there is abundance of coal, lime, and free-stone. The first-mentioned part is divided between tillage and pasturage. There are several grass farms, of very great extent, on which the farmers have made large fortunes. The other part presents an uninterrupted, though variegated, view of fertile and well cultivated fields, elegant seats, neat farmsteads, populous villages, thriving through industry, and a chain of burgh towns that flourished through industry, too, before the union of the kingdoms, lan-

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guished in the torpitude of sloth from that period for a century, and, some of which have lately exhibited symptoms of returning industry, forming presages of returning prosperity. Nature has certainly done her part for this charming district. They have abundance of coals, salt, and fish for the catching, plentiful supplies of vegetables, grain, and animal food, and an easy outlet, by means of the Frith of Forth, for what they can spare, as well as an inlet to what they want. Having thus taken a bird's-eye prospect of the East Nook of Fife, I return to Largo. The house of Largo, belonging to Mr. Durham, the Laird of Largo, is pleasantly situated, where the ground begins to swell into that elevation, which is terminated by the summit of Largo Law, and surrounded by plantations, or stripes of trees, including those of the Den already noticed. It is a very elegant and commodious dwelling. Mr. Durham, next to the late earl of Balcarras, was the foremost, as well as one of the greatest improvers of agriculture in the East Nook. The whole of his estate is now both drained and enclosed. His example has been happily followed by his neighbours. There is not any parish in Scotland better cultivated, or, in general, in a more thriving state, than that of Largo. It was in this parish, and, I believe, the town or village, that the famous Alexander Selkirk, the archetype of *Robinson Crusoe*, was born. From Selkirk, Daniel de Foe received the authentic materials from which he composed the charming romance that goes by that name; and of which the main incidents are not fictitious, but real. What a contrast between the solitary situation of poor

Selkirk in the island of Juan Fernandez, and the pleasant and cheerful haunts of his youth, at Largo? on which, the Law, the Den, the Bay, &c. we may presume, he often mused with regret and anguish.—Andrew Wood, so much renowned in the Scottish history, as a brave and successful admiral, is also a native of Largo. The Admiral, who was the Laird of Largo, flourished in the reign of James IV. of Scotland, who was killed in the battle of Flowden. It would appear that the estate of Largo remained in the possession of his family till past the middle of the 17th century; for, in 1660, an hospital was founded at Largo, by Mr. John Wood, of the Largo family, for twelve old men of the name of Wood, who, with their wives, are accommodated each with a room and closet, and have an annual pension for their maintenance. They are supplied with vegetables by a large garden. The annual pension was at first 100l. Scots, that is, 8l. 6s. 3d. sterling: but as the funds arose chiefly from an adjacent farm or two, belonging to the hospital, the original pensions have been increased with the increasing rents, or, in other words, in the inverse ratio of the decreasing value of money. The patronage of the hospital, and the administration of the funds, being invested, not in any petty corporation or junto of low or necessitous men, but in the Lairds, or proprietors of the estates of Largo, Lundin, Wemyss, and Balfour, with the minister of Largo, the funds are not embezzled, but administered faithfully.

At a promontory on the south-east side of Largo Bay, called Kincraig, there is a very curious relic, or memorial, of an interesting event in the history

of Scotland. The rocks of Kincraig are remarkable for caves; some of which, like Stone-Henge, can hardly be distinguished from works of art. They are deep excavations formed by the influx of the sea. In one of these, distinguished by the name of Macduff's Cave, are some remains of a wall, which was built across by Macduff, Earl of Fife, for the purpose of defending himself against any sudden attack by the usurper Macbeth, who, having murdered his own cousin, King Duncan, ascended the throne of Scotland, and kept possession of it for seventeen years. Macduff's Cave penetrates into the rock above two hunderd feet, and is one hundred and sixty feet in height, forming a grand alcove, which, at full tide, projects for several feet over the sea. While the thane of Fife hoped to secure himself amidst the caves of Kincraig, he received the greatest proofs of favour and attachment from the inhabitants of a neighbouring village; and when he despaired of this, of escaping the fury of the tyrant in ferrying him over to North Berwick. There is no one at all acquainted with the history of Scotland, or with the immortal Shakespeare's Tragedy of Macbeth, who can be ignorant of the flight of Macduff, from the tyranny of Macbeth, to Prince Malcolm, who had also made his escape from the tyrant, to the court of his uncle Siward, Duke, or rather Viceroy, or Prince of Northumberland, nor yet of the share he had in the raising of Malcolm to the throne of Scotland. On the advancement of Malcolm Canmore to the sovereignty of Scotland, the Earl of Fife obtained many privileges to the friendly village, by this time called after him the Earl's Ferry,

which had so generously favoured both his concealment and escape; and among others, the following, which is not a little singular, but not in the least dissonant with the genius of the times; that, upon the application of any person accused of a crime, and flying for his life, the town is obliged to ferry him over immediately, and must not ferry over his pursuers, till the supposed criminal is half way over the Frith. This privilege has been at different times claimed, and granted; and once so lately as the beginning of last century, by Mr. Douglas, of Finhaven, who mortally wounded Mr. Carnegie, of Balnamone, by a thrust aimed in a crowd at another person.

Leaving Kincraig and Earl's Ferry, I passed through Elie, to which these are almost contiguous. Elie, which is a royal burgh, is built so near to the sea, that in some places it washes its walls. The harbour of Elie is the deepest in the Frith, except that of Burnt Island. This excellent harbour is a great resort of wind-bound vessels. A considerable foreign trade is carried on here. Ships, too, are built. There are also some manufactures: in short, there is a greater appearance of industry and enterprize at the Elie, than at any other town in the East-Nook, or, on the coast of Fife to the eastward of Dysart; which may partly be accounted for, by its advanced position on the Frith, and the excellence of its harbour, which naturally invite commerce. But as the prerogatives of nature are often long neglected, where no active and enterprising spirit is to be found, I suppose that something is to be set down to the genius of some individuals here. They talk a good deal in the East-Nook of the Woods of the

Elie, who, I understand, trade, to a large amount, to the Baltic.

The same spirit of industry that distinguishes the little town is displayed over the whole of the parish of Elie. The whole of the land was inclosed with hedges and ditches by the late Sir John Anstruther, the proprietor. This gentleman is well known by the Agricultural Society of Bath, and all who have made agriculture a particular study, to have been one of the most judicious, as well as successful agriculturists, in this country. In 1796, he published "Remarks on the Drill-Husbandry; by which the superior advantages of that mode of cultivation are pointed out; also, a comparison of this with the most approved methods of the broad-cast husbandry." His remarks are plain, easily comprehended by every capacity, and solid, being founded on repeated and varied experiment. He invented a plough for hoeing, worked by men, for which the Society of Arts bestowed a premium of twenty pounds. It runs upon a wheel, with a pole, by which men draw it, and it is directed by a man. By altering the shares it will hoe different breadths; and will also hoe three nine-inch spaces, with three small hoes. The twenty pounds, premium, Sir John generously gave to the person who constructed the plough, according to his directions. The seat of this gentleman, Elie-House, is reckoned the finest in this part of the country. The exterior certainly has an air of both magnificence and beauty; nor is its interior, they say, at all unsuitable to its external appearance. It contains some excellent pictures, particularly one of Mary, Queen of Scots, which is done by the same

hand with that at Alloa-House, and accounted one of the best extant.

Adjoining to Sir John Anstruther's park, or pleasure-ground, there is a lake, about two miles in circumference, called the Loch of Kilconquhar. It lies between the village of Kilconquhar and Sir John's park, of which, on that side, it completes the inclosure. It is the common property of Sir John, and Mr. Beton, of Balfour, the proprietor of Kilconquhar. The island is interspersed with small islands, or islets, on which are planted clumps of shrubs and trees. And it is stored with perch and eels. On the surface are seen a great number of swans. Some of the eels caught here are said to be of a monstrous size: but of these it is not every one, nor many of the inhabitants of those parts, that can be induced to eat, though the inhabitants of sea-coasts are not near so nice and squeamish, with regard to kinds of food, as those of the inland parts. The people of Kilconquhar, and other places hereabouts, though they reject enormous eels, do not scruple to eat small ones. But there are very few of the people in the inland counties, and particularly in the Highlands, who will eat eels of any kind. It appears somewhat singular, that it is in the poorest and worst provided places, that the Scots are the nicest in the choice of their food. There are several kinds of fishes, besides eels, used as food by the people on the sea coast, that would scarcely be touched by those of the inland and Highland parts. It is not much more than half a century since the use of swine's flesh, as food, in the Highlands, was generally known. They held it in a degree of abomination. There are

many persons of undoubted veracity, by whose concurring testimony, this fact is established, beyond all doubt, still living. When any of the gentlemen, or others, who had conquered prejudices by travelling, or an intercourse with the Lowlands and with England, was known to eat pork, he was regarded, by the common people, with wonder and astonishment, just as the people of England are astonished at the practice of eating frogs and snails, which is sometimes adopted by English travellers, on their return from France and Italy. Yet the Highlanders, at all times, raised droves of small hogs, which they sent to the towns, in the Lowlands, that were nearest to them, or, where they would fetch the best price; as Aberdeen, Dundee, Perth, Glasgow, and so on.

There are several kinds of birds, too, of which though good for food, they will not taste. When they are asked a reason for this abstinence, they give no other than this, "that they are not good for eating," by which they do not mean that they are either unsavoury or unwholesome, but that there would be something wrong, and even ominous, in eating them. When pressed again to give a reason for thinking so, they say, that they never knew any one of their neighbours, or family, to eat of them. It is not every one, even in the Lowlands of Scotland, that will taste of rabbits, or hares; but, perhaps, it is because they are prohibited by the law of Moses, as "though they chew the cud, they divide not the hoof." The antipathies of the higher orders to certain kinds of food, do not originate in any religious prejudices, or at least any notions derived from the Christian religion.

Nearly a-kin to this delicacy, or squeamishness, or whatever it may be called, respecting the flesh of animals, is an abhorrence prevalent, not only in the Highlands, but, all the moorland and poorer districts of Scotland, of mixture in farinaceous food. In the Merse, the Lothians, the Carses of Gowrie and Falkirk, and other fertile tracts, producing all kinds of grain, they make bread of all kinds of flour mixed up together; barley-meal, peas-meal, oat-meal, rye-meal, &c. In the mountainous and moorish, that is, in the poor parts of the country, this custom would appear very disgusting, or on some account or other, very improper bread. Of any one kind of grain they will eat without scruple, and be very glad to get it, but not of any two or more of them mixed. But I return to the Loch of Kilconquhar, on the margin of which, eels of an enormous size are found lying in a state of putrefaction, or their bones picked by carrion crows; while those of an ordinary size are carefully caught and carried home to the neighbouring villages and hamlets.

At the village of Kilconquhar, I went just to take a glance of the minister's house, the residence of the late

Dr. John Chalmers, of whom I had heard so much in so many parts of Scotland. Though I had not any letter of introduction, I might have presented myself to his intelligent, enlightened, and amiable successor, who, I am sure, would have received any stranger kindly and hospitably, and I would have profited much by his conversation. Dr. Chalmers was not an author, or at least if he was, he never published any thing; but he was as well known,

and as much esteemed and admired, as any of the most celebrated literati in Scotland. Indeed, both his genius and learning were considered, by those who knew him best, and were the most competent to judge, as of a cast superior to those of any of his cotemporaries. Having said this, I must observe that Dr. Chalmers departed this life in the year 1790, aged upwards of eighty years. He was more intimately acquainted with the philosophical writers of Greece and Rome, particularly those of Xenophon and Plato, than any of the Scotch literati; and this was universally, I believe, acknowledged. But his favourite author among ancients or moderns was Plato; and he carried all the fine reasoning and irony of Socrates into his conversation and disputes on philosophical subjects.

His wit was not confined to irony. Having a quick sense or perception of whatever was weak, absurd, or ridiculous, and an imagination stored with a very great variety of ideas taken from all subjects, and at the same time being extremely lively, he would, by some very unexpected association of ideas, provoke irresistible laughter, or confound an antagonist with the smartness of repartee. For the exercise of these powers he had frequent opportunities in the different kirk courts of Scotland, as well as in private companies. But his wit and his raillery was perfectly good-humoured and without gall; and he was perfectly free from that affectation of wit, or ambition of displaying it, which characterizes punsters and other witlings, such as most of our players, who are for ever on the stretch to say good things. His wit seemed to be incorporated with his very turn of thinking and manner

of viewing arguments and objects. It was, indeed, like that of his own Socrates, the wit of reason.

It is certainly a very unequivocal symptom of the decay of learning in the latter part of the last century and at the present day, that we have so many translators of the ancient writers. In the seventeenth, and the first part of the eighteenth century, not only scholars, such as Hooker, Cudworth, and Stillingfleet, but even accomplished gentlemen, or men of the world, such as Sir Walter Raleigh, Fletcher of Saltoun, Algernon Sydney, and others, read the ancients in the original; in which, indeed alone, the force of their reasonings, or the charm of their eloquence, is to be felt and tasted. In our days there does not appear to be many who study the ancients merely for the sake of deriving instruction from them or enjoying their beauties. Those who are, or take themselves to be, capital Greek scholars, are not contented with their own private instruction or entertainment,

> Scire tuum nihil est, Nisi te scire hoc, sciat alter.
>
> HORAT.

They are eager to publish translations, with notes, perhaps, or preliminary discourses, in order to shew that they themselves are excellent scholars. That this vanity, or love of praise, not the information of the world, is their object, is evident from the jealousy and animosity with which they treat one another. They are very sore, when any one else pretends to know what they know. The gabble set up between the translators of Aristotle, Plato, &c. is not certainly so great a proof either that they themselves

have caught the true spirit of those sublime and acute philosophers, or that they are desirous of communicating that spirit to others, as that they themselves should be considered both as very learned men and great philosophers.

Nothing of this silly, and indeed, odious affectation was about Dr. Chalmers. If ever a man could translate Plato and Aristotle he could. But, instead of translating and publishing translations, he read them over and over in the original Greek, and recommended to all who wished to be acquainted with them to do the same.' He was very accessible, and even invited the acquaintance of studious youth, particularly students in divinity, to whom he recommended, instead of an immense number of commentators and controversial theologists, to read PLATO and the BIBLE. These alone were sufficient to form an orthodox, accomplished, and eloquent divine. He had the highest veneration for our English translators of both the Old and New Testament; yet he recommended to read the Scriptures, particularly the Pentateuch and the New Testament in the originals. As a general recommendation and introduction to Plato, he was at pains to shew, that the unity of the Divine Being, or source of all existence, is not only asserted in the writings of the Grecian philosophers, particularly the Platonists, who themselves derived it from patriarchal ages and the East, but that the nature, manner, and mode of his existence and attributes, or at least, the manner or mode in which the human intellect may conceive it to be possible for them to exist, is in some measure explained. The pro-

ductions of nature, more exquisite than those of art, flow not from any fortuitous concourse of elements, but from design; but design, wherever it is found, implies mind; something which, when it acts, both knows what it is doing, and knows that it knows it—KNOWS its KNOWLEDGE; the character that distiguishes the human kind from other animals—something that is furnished with ideas of its intended works, agreeably to which ideas those works are fashioned. The whole visible world is nothing more than so many passing pictures of those invisible archetypes. Through these the universe attains even a semblance of immortality, and continues throughout ages to be specifically ONE amidst all those particular changes that every moment befal it. It is in these comprehensive and permanent forms that the Deity views at once, without going abroad, all possible productions, both present, past, and future. This intellectual system Dr. Chalmers embraced, and sought for every opportunity to shew, from the pulpit and in private conversation, that it was perfectly consonant with the doctrines of the Christian religion, which teaches that "God is all, and in all." Even the doctrine of the Trinity is taught in the writings of Plato.

Though Dr. Chalmers never published any translation or commentary on Plato, he was not a little active in maintaining his system, and VIVA VOCE. He would go a great way to converse with Dr. Oswald, Dr. Reid, and others of those who have been distinguished, sometimes by the name of the common sense philosophers. He shewed, that the same sceptical arguments that have been urged by

bishop Berkley and Mr. Hume were thrown out by the antients, as appears from Plato and his commentators, who considered them as idle dreams, from which men were soon recovered by the force of nature; which, by the concession, and in the language of Mr. Hume, "always has and always will maintain her rights," and that nothing more than this, is in fact contended for by the school just mentioned. "We believe, because we must believe," says Dr. Reid, "*though we cannot tell why.*

It may, perhaps, be wondered, that Dr. Chalmers, who was for so many years a member of the presbytery of St. Andrews, was not called to be principal of one or other of the colleges there. But this wonder will cease when we consider the qualities and circumstances that sometimes push men into provostships or principalities both in that and some others of the Scotch and perhaps all universities. Perhaps, indeed, Dr. Chalmers, whose living was a very good one, would not have exchanged Kilconquhar and its vicinity, to which he was attached by birth, by a very general acquaintance with people of distinction, and with one family of distinction by marriage, for even the office of principal in any of the colleges of St. Andrews, but he never had the offer. I have been informed by the gentleman to whom I am indebted for this account of Dr. Chalmers, that he left behind him a manuscript containing a comparison of the style and manner, or eloquence, of Xenophon, with that of Plato, where he gives the preference to that of the latter, in opposition to the common opinion which gives it to Xenophon. The publication of this would be a high gratification to all, and there were not a few who knew Dr.

Chalmers either personally or by reputation. Amidst that variety of beautiful country seats which now drew my attention, I had not time to visit any other than that of the earl of Balcarras, which is situated on an eminence, with a gentle declivity to the south, about three miles north from Elie, or the Elie, as it is called, and two from Kilconquhar. The house, though neither modern nor of any gothic magnificence, is sufficiently spacious and commodious, and derives a venerable air from an adjoining grove of old trees, and a chapel still entire, and kept water-tight. There is an excellent library, with an admirable collection of books of history, and some curious manuscripts. The land around Balcarras, and I believe the whole estate, is inclosed, and properly divided into fields by stone dykes. The late earl having seen many improvements in agriculture in different countries, in the course of a long service in the army, imported them when he retired to his own estate, which, though of small extent, he raised to very considerable value. He was accounted the best farmer in the East Nook of Fife; and would have been reckoned the best in all Fife, if the palm in agriculture had not been disputed with him by other military gentlemen, such as Colonel, afterwards General, Skeene, and Major Law, who displayed equal skill in the cultivation of their respective estates in the vicinty of Strathmeiglo and Falkland.

The house of Balcarras commands a noble view of the coast and Frith of Forth winding round the part of the coast comprehended in this view, almost in a semicircular direction. You see the whole coast

of Mid Lothian, and East Lothian, and as far as St. Abb's Head, not far from the town of Berwick, which enlivens the prospect by many interesting recollections. North Berwick Law, the stupendous rock, called the Bass, and the Isle of May, appear as so many floating islands, or castles, in the sea. On the east side of Balcarras House is a crag, rising in the midst of rich fields, from which this grand and beautiful prospect is enjoyed to great advantage; and on the east side of the crag, a den, above noticed, about a mile in length, with a stream of water running through the midst of it, and rendered vocal by the music of the birds that are attracted to this Elysium by the shrubs and trees. From Colinsburgh, a neat village holding of the lordship of Balcarras, I passed to Pittenweem, once a place of very considerable trade, and still not a little enlivened for a royal burgh in this quarter, by salt works, collieries, and fishing. Sir John Anstruther, the chief proprietor in this parish, has been very instrumental here, as in the parish of Ely, in awakening a spirit of industry. At the inn, where I fell in with some of the townspeople, I was amused with a number of traditionary anecdotes concerning a visit that was paid to the good town of Pittenweem by King Charles II. accompanied by a number of his courtiers, who were elegantly entertained by the baillies and town council. An extract of the records of council respecting his entertainment is inserted in Sir John Sinclair's Statistical Account of Scotland. But what induced his majesty to pay a visit to Pittenweem I have not learnt. After the defeat of the Scotch army under General Leslie by Cromwell,

near Dunbar, Sept. 1650, Charles put himself at the head of the remains of his army; and these he farther strengthened by the royalists, who had for some time been excluded from his service by the Covenanters.

To strengthen the royal party still farther, he was, on the 1st of January, 1651, solemnly crowned at Scone, the parliament in the mean time being assembled at Perth, "where Charles," says Mr. Hume, "was little better than a prisoner, exposed to all the rudeness and pedantry of the ecclesiastics. The clergy never could esteem the king sufficiently regenerated; and, by continual exhortations, remonstrances, and reprimands, they still endeavoured to bring him to a sense of his spiritual duty." It was at this period that Charles, whether for the purpose of conciliating the attachment of a town, at that time it would seem of first rate importance, or merely as a relaxation from the severities at Perth, made an excursion to Pittenweem, attended, no doubt, by the earl of Argyle and the other chiefs of the Covenanters, who were unwilling to trust him in any other hands, or that he should go out of their sight.

Who were present with the king at the entertainment of Pittenweem cannot be a matter of great curiosity to any others than the burghers of that place. No doubt the principal nobility and gentry thereabouts were invited; and, above all, the knight of Anstruther, so near a neighbour, and HEREDITARY CARVER to the kings of Scotland, must certainly have been present. From the specimen I had of the manner in which one may live at

Pittenweem, the variety and plenty of fish, fowl, &c. I judge that his majesty must have been entertained in a royal and plentiful manner. The sea-coast furnished all manner of provisions in abundance, and wines and spirituous liquors were then to be had on all the eastern coast of Scotland for an old song. About thirty years ago there were people living at St. Andrews, and, I presume, other towns on the coast of Fife, who remembered the time when a CHOPIN, that is, an English quart of claret, was to be had for one shilling. Until the severe vigilance of Mr. Pitt, the rigour of duties was in no small degree mitigated by means of smuggling; and even now, I understand, a cask of brandy or geneva sometimes eludes the grasp of the exchequer.

The Frith and the shores here put on a very picturesque appearance. A little to the right is seen the church and steeple of St. Monans, once part of old convent, which was a magnificent gothic pile of hewn stone, situated on a triangular rock projecting into the sea; and in front, the Isle of May, which belongs to the parish of Pittenweem, the Bass, Craig Leith, and North Berwick Law. The Isle of May is about a mile and an half in circumference, and is about six or seven miles from the coast of Fife. It formerly belonged to the priory of Pittenweem. It has a tower and light-house built by a Mr. Cunningham, of Barns, to whom King Charles I. granted the island in fee, that is, as a feu, or fief, of the crown, with power to exact two-pence per ton for the maintenance of a light-house. In the middle of it, there is a fresh water spring and a small

lake. The soil produces pasturage for some black cattle and sheep. On the west side the steep rocks render it inaccessible; but on the east there are landing places and a good road for ships. Being situated nearly midway between Fife and Lothian, it seems designed by nature to be a guard for the Frith.

It was here that the celebrated Admiral Wood was wont to lie in wait for the English squadrons sent to ravage the Frith and the opposite coasts. In this road the French squadron, having on board the Chevalier de St. George, anchored in 1708, when the English admiral, Sir George Byng, obliged them to relinquish their design, and bear away for Dunkirk. The shores all around the island abound with fish, and the cliffs with water fowls, as gannets, or solan geese, sea gulls, plovers, swallows, &c. There is a small number of fishermen, who live, with their families, in huts, or hamlets, on the island. They are an extremely simple people. Parties from Edinburgh and other places sometimes visit this island and its primitive inhabitants, whose ways and manners are so great a novelty to the inhabitants of a great city. The minister of Pittenweem goes once a year to exhort the people, and to perform the rites of marriage and baptism. He prays and delivers a discourse to them, standing at the back of a chair. His small, simple, and modest audience, do not look at him in the face, but turn about their backs, and in this position listen to what he says with the most reverend attention.

The Bass is a rocky island or rock covered here and there with turf, of a most stupendous height. On the south side the summit it appears in the shape of

a cone, but towards the north it overhangs the sea in a fearful manner. This is the capital of the solan geese in those parts. They have other places of resort; but the Bass is their capital.

Having passed the night at Pittenween, I went on next morning to western and eastern Anstruther, where there is a little trade, and from Kilrenny to Crail. Between eastern Anstruther, or, as it is pronounced in the country, Enstor, and Crail, the aspect of the country, no longer sheltered by hills or rising ground on any side, but falling into the German ocean, becomes bleak and bare: though the soil, if I may judge from the appearance of the standing crops, is far from being unfertile. It is a fine black mould, and manured by sea-weed: though, as you recede from the margin of the sea, it degenerates into a cold and wet clay, on which they say, the sea-weed has not so powerful and beneficial an operation. I was very much surprised to find that there was not in the parish of Crail any farmer skilful enough to apply the means for the amelioration of this clayey and consequently stiff and cold soil, which nature presents to their hands in the greatest and inexhaustible abundance. This is no other than the sand intermixed with sea-shells, which is to be found, at least, in creeks, here and there, even where the coast in general is bold and rocky. This would open and pulverize the clay; as clay, on the contrary, properly distributed or spread, consolidates soils composed of very light and inert vegetable matter.

The few trees and hedges that are to be seen on this promontory are raised with much difficulty,

and have a stunted appearance. They may, however, be raised, even to a considerable size, by planting them very thick at first, and thinning them gradually as they grow up. In this manner, Sir John Anstruther has trained up a grove of pretty thriving firs, at his charming villa, near the Elie.

The town of Crail consists of two parallel streets, extending east and west along the shore, with some wynds, or allies, running between them. It has a decayed, though not ruinous, and antique appearance. It is, indeed, of great antiquity; for we find it mentioned by historians so early as the middle of the ninth century. It received a charter from king Robert Bruce, which was confirmed by new grants from Robert II. Queen Mary, James VI. and Charles I. In the beginning of the eighteenth, that is, the last century, it was the great rendezvous for the herring fishery, and was then in a flourishing condition, and its population amounted to more than 3000.

But, for the last fifty years it has, with the fishery, gradually declined, insomuch, that its population, at present, does not exceed 1300. There is still a considerable number of fishing boats here; but the great support of the town now is, not the sea, but the land, which is extended on every side where there is land, a great way in level and arable plains, all in a tolerable state of cultivation, still improving. Besides the parts occupied by farmers, residing on the spot, there are many other lots in the hands of the townspeople. And, it is a sight somewhat singular, to see loads of corn and hay, and cattle, and horses, passing through the streets to the barns, stables, and yards behind, or otherwise adjoining to their dwel-

ling-houses. If Crail was of magnitude enough for the denomination, this might well be called *Rus in Urbe.*

The farmers, and consequently the landholders of Crail, and the adjoining parishes, have already derived immense advantages from the opening of the canal between the Forth and the Clyde. Before this took place, they could not find a ready and good market for what corn they raised, beyond what was required for home consumption. In 1766, the professor of church history at St. Andrews, whose benefice must now be by much the best ecclesiastical living in Scotland, as it was originally calculated, in the beginning of the last century, at near 200l. per annum,* and to be paid wholly in grain, was obliged to sell his beer, at six shillings and eight-pence per boll. The farmers were not bound to deliver the grain at any other place than the shore of St. Andrews. This, indeed, would have been an excellent mart in former times: but by this time there was only one solitary and small vessel belonging to St. Andrews, and that chiefly employed in the smuggling trade; so that the professor was obliged to let a miller, in the vicinity of Perth, have the grain, at his own price, on the condition of his sending a sloop for it, which he did.

In the prosperous days of Crail, besides an immense number of boats fitted out and manned by the fishermen, and others, belonging to the town, several hundreds resorted to it in the fishing season from dif-

* This benefice was created, about the time of the Union, in favour of a gentleman of the name of Haldane, of the family of Gleneagles; at the time of not a little political importance.

ferent parts of the country, particularly from Angus, the Mearns, and Aberdeenshire. These were supplied with nets, chiefly by the inhabitants, who, for the use of them, received a certain proportion of what was caught. Immense quantities of herrings were used for home consumption, and for exportation. The drove, as it was called, or shoal, was seldom known to fail. The fisherman expected it as certainly as the farmer did his crop. Almost all the people in the place derived their support from this, with the other fisheries, or the fishery of what I believe was called white fish, as cod, haddock, whitings, skait, &c. and the trade and manufactures which were immediately connected with them.—"A sad change has now taken place. For half a century, the fisheries here have gradually been declining. The herrings, for several years past, have neither visited the coast in any considerable quantities, nor remained, as formerly, long enough to spawn: this is owing partly to unfavourable weather; partly to the shoals, being broken by the buss fishing on the north-east coast of Scotland; which was not the case during the flourishing period of the fishery here; partly to the encroachments of our neighbours, the Dutch, who occasionally sweep our coasts with a fleet of nets, extended at no greater distance than two or three leagues from the shore; and partly, perhaps, to the industry of man having thinned this species of fish. Immense quantities have of late years been killed upon the coasts of Sweden and Norway. To the circumstance of the herrings not having spawned their young here, we are, perhaps, to ascribe the want of haddocks, which formerly used to be caught

here in great quantities."—Such is the account given of the desertion of the coast of Fife by the herrings, by the Rev. Mr. Bell, in his report to Sir John Sinclair.

When inquiry is made into the cause or origin of any appearance, it is seldom accounted for to our satisfaction, unless by one cause, of itself adequate to the effect, and well known to exist in nature. Where recourse is had to a variety of concurring circumstances, or causes, our satisfaction is seldom complete. But far the greater part of the causes alleged, or supposed to be probable by the worthy and inquisitive minister of Crail, though evidently a man of good parts, as well as of observation, are wholly to be set aside: for they existed even at the time when herrings resorted to the coast of Fife in great abundance; the weather was then, as now, sometimes unfavourable; the Dutch occasionally fished very near our shores; and the Swedes and Norwegians in the numerous inlets on their coasts, so favourable to the fishery, have at all times been great and successful fishers. The coasts of Norway, if not the native country of herrings, are at least very near it, and invite the droves on the outset of their migrations. They form a great, perhaps the greatest, part of the food of the common people: such, for centuries, has been their abundance, and with such facility are they caught in the numerous, and narrow bays, or coves, with which the Norwegian coast is every where deeply indented. The cod, ling, and torsk, and, I believe, one or two other species of fishes, follow them thither to feed upon their spawn, and are also taken in prodigious numbers.

On the coast of Norway, near 200,000 people are maintained by the herring and other fisheries. This coast, extending above 300 leagues, as far as Cape North, beyond the 71 degree of N. latitude, is studded with a multitude of small islands, affording habitations to fishermen, as well as pasture for a few cattle. The coast of Sweden, too, has always invited the herrings; and the flourishing state of Gottenburgh is not more owing to its East India trade, than to the herring fishery. It is the low price at which herrings are furnished by the Norwegians and Swedes, that has formed the principal discouragement to the British fisheries.

But, if the great fishers of herrings have been for centuries, as now, the Norwegians, Swedes, Danes, and Dutch, and if they are not sensible, and I never heard that they were, of any lack of herrings; nay, if it is certain, that the shoals of herrings on the coast of Norway, for several years back, have been prodigious—if those great fishing nations have fished for so many centuries, and still find the herrings as abundant as ever, it is not to be thought that the non-appearance of this fish, in the usual quantities on the coast of Fife, is at all to be ascribed to the industry of men in thinning them,—nor can it be thought that the frozen ocean, and north seas, have been hitherto very sensibly drained by all the efforts of the society for promoting the British fisheries. This worthy and laudable society have made roads, purchased land, and offered permanent domicilia or habitations to fishermen; they have built or improved harbours, and established school-masters, surgeons, and other office bearers, but they cannot infuse, at once, into

Celts, or Highlanders, that patient and persevering industry, which distinguishes the nations of Scandinavian, or Gothic, and German origin.

It is true, that there are certain species of animals that have been thinned by the industry of man on land, such as lions, tygers, bears, wolves, foxes, &c. nay, it is by the industry of man, that whole species of carnivorous and destructive animals, such as the mammuth, have probably been extinguished. But these are only very few in number; and as nothing —no, not so much as a drop in the bucket, to the swarms of herrings which issue in myriads on myriads, from the seas around the pole. As well might human industry attempt by art to thin the musquitoes, and other insects, that float in the atmosphere in the summer season, and torment the Laplanders, and other nations within the arctic circle, as to thin the scaly tribes that breed in the northern ocean. The only reason, therefore, given by Mr. Bell, for the desertion of Fife, and, I suppose, he may mean the vicinal coasts of Lothian and Angus, in question, at all plausible, is, the buss fishing, that has been of late years established on the north-east point of Scotland: by which buss fishing the shoals in their southward course is broken. But the mere breaking of the shoals would not account for the desertion. If any part of a swarm of locusts or ants, or other insects or reptiles, be interrupted or stopped, by any obstacle, in their progress, the other parts, or, I shall say columns or divisions, go on without them. Undoubtedly the case is the same with the shoals of herrings. The whole shoal is neither stopped nor turned off in any other direction by a number of

busses breaking through the main body: and it is, comparatively, but a small part of the shoal that falls into their nets. There is nothing in Mr. Bell's account of the matter in question, that appears at all satisfactory. That the herrings are very capricious in their movements, that is, that they are determined in their movements by circumstances, or causes beyond our knowledge, is certain; and this is all that we know for certain of the matter.

It has been noticed, that herrings are most disposed to resort to those bays, lochs or lakes, and creeks, and channels, where there is the greatest abundance of *alga marina*, or sea-weed: and that they, of course, leave or shun the shores where the sea-weed is the most carefully cut away for the making of kelp: whether this covering affords convenient shelter for their spawn, or that it contributes in any way to their hinderance. It is conjectured, that there may possibly be some small and invisible insects attached to the alga marina, which may afford nourishment to the herrings. Certainly, if this fish requires any other nourishment, as we may presume it does, than mere sea-water, impregnated, perhaps, with other substances, it must be extremely delicate and fine; for there is nothing to be discovered in the stomach of the herring. This conjecture, concerning the nakedness or the covering of marine rocks, repelling or inviting the approach of the herrings, has been thrown out only lately. It certainly merits attention; and farther observation, will, sooner or later, ascertain the truth on this subject. It may, perhaps, one day become a question, whether

the nation should sacrifice the kelp to the herrings, or the herrings to the kelp.

The herrings and the haddocks, pursuing their spawn, will, no doubt, return to the East Nook by and by; just as they do to lochs occasionally deserted in the islands, and on the west coast of the Highlands. But it does not appear that any abundance of herrings, or other fish, on our coasts, has at any period excited a due and correspondent spirit of industry in fishing: though it be certain that the Scottish fisheries, as above observed, were in a much more prosperous condition, in former, than in present, or even recent times.

James III. who, with many failings, was very far from being inattentive to arts and industry, endeavoured to rouse a spirit of fishing, by an act of his third parliament, which compelled "certain lords, spiritual and temporal, and burrows, to make ships, barges, and boats, with nets, and other pertinents for fishing. That the same should be made in each burrow, in number, according to the substance of each burrow, and the least of them to be of twenty tons; and that all idle men be compelled by the sheriff's in the county to go on-board the same." Various attempts have been made since, for securing to ourselves

——————"The glittering finny race,
That crowd our friths, and swarm upon our shores."

It is to an attempt of this kind, by a committee of fisheries, of the House of Commons, that Thom-

son, the poet, alludes to, in the lines now quoted. As king James III. attempted to send his subjects a fishing, by force, so George II. endeavoured to allure them to this species of industry, by favour. Bounties were allowed, first of thirty shillings per ton, to every buss of seventy tons and upwards, and afterwards of fifty shillings per ton, to be paid to such adventurers as were entitled to it, and should claim it at the place of rendezvous. But it soon appeared that, a great many of the claimants fished for the bounties, more than for the herrings. They presented their vessels of sufficient burthen, but imperfectly equipped, in all respects; and they made not any great efforts in the way of fishing, but soon retired into port with their bounties. Thus the Highlanders, being compelled to lay aside the kilt, or philibeg, after 1745, and to have each man a pair of breeches, provided themselves with breeches, though they did not always wear them, but used the old kilt at home, and when they went abroad, carried their breeches, swung over a stick, resting on their shoulders.

It is remarkable, that there is seldom any thing in the whole circle of human industry, or economy, that ever rises to great magnitude, or extent, that does not derive its origin from a small, and almost imperceptible beginning. The Roman empire, undoubtedly the greatest recorded in history, if we measure greatness by its extent, multiplied into its duration, arose out of a handful of robbers, perched on a few contiguous heights, little better than Primrose Hill, in the vicinity of London. The kingdom of Italy, established in all the power, pomp, and

magnificence of Buonaparte, will never rise to the grandeur of antient Rome. The most flourishing states and towns are not always, nor very often, those that have been planned before-hand. The city of Washington, in Virginia, though situated so happily and so nobly, may never, and certainly will not, in the course of many years, equal that of Boston, which, to use the words of Sir William Temple, speaking of the United Provinces of the Netherlands, "was brought forth with violent throes, and nursed with hard fare." Great empires, states, cities, towns, and other societies, like the "kingdom of heaven, may be compared to a grain of mustard-seed, which, indeed, is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

About twenty years ago, a worthy and bookish gentleman, of a projecting turn, who was in the habit of proposing new schemes of improvement, as well as new subjects of taxation to government, wrote a pamphlet, or rather a little book, to shew, that the best way to promote the fisheries on the Highland coasts would be, to build towns there. He had been abroad, and observed, that even where the soil was very poor, and the country hilly, it might be in a very flourishing state, if it had only cities and towns; as for example, the republic of Genoa. Therefore he advised us, immediately, to set about the building of villages and towns, on the coasts of the western Highlands and islands. He was for beginning, not with the egg, but with the pullet. He observed what great things Frederick II.

of Prussia had done, by laying out millions in the colonization and improvement of his country; and advised, that we, in like manner, should spare no expense, in order to encourage the fisheries by building towns. The government was ready enough, perhaps, to snap at some of this sanguine projector's taxes; but it is superfluous to say, that they did not adopt his plan for the encouragement of the fisheries. Magnificent projects of the same kind were also recommended by Mr. Knox and Dr. Anderson. These gentlemen do not seem to be duly sensible of the fact just stated; that in commerce, as in empire, great effects, or events, usually spring, not from magnificent systems formed *a priori*, but from origins small and almost imperceptible. Yet, without a ready market, a market both ready and near at hand, it is not to be expected, that men, habituated to sloth, and that would prefer the pastoral, or even the military life, to one of industry, should betake themselves to the rough industry of fishermen. Here the advocates for towns are right.

The fact is, that different branches of industry in a country take root, and spring up together. They foster and cherish one another; as large and thick plantations of trees will grow, where one or two, or a very few, will not. The fisheries on the Highland shores, without any other encouragement than that of the removal of insurmountable obstacles, whereof the want of salt is the chief, will increase with increasing manufactures and commerce; never, I fear, without them.

When the towns on the coast of Fife, from Stirling to Crail, were in a flourishing state, the fisheries,

on that coast, were in a flourishing state also. The great subject of industry with these towns, was the fisheries which they prosecuted with vigour, as far as Iceland, till the time of the union. Then the seat of government was translated, as the person of the king had been a century before, from Edinburgh to London. This, of itself, had, no doubt, a tendency to relax the spring of industry and enterprize on the shores of Fife; while restrictions on trade with France, and a participation in the colonial trade of England, gradually transferred the capital enterprize and general industry, of trading people from the Forth to the Clyde. The progress of general improvement, and particularly the equilibrium effected, in some measure, between the Clyde and Forth, by means of the canal, have somewhat refreshed and revived the coast of Fife; which, at the present moment, exhibits many auspicious presages of returning industry and enterprize. In proportion as these revive, the fishery will be revived also. In like manner, on the western coasts of Argyleshire and Rossshire, with the adjacent islands, the fisheries will grow up with growing manufactures and manufacturing villages, and towns flourishing in both manufactures and commerce. But nothing is to be expected from the assignment of lots of land for building a house on it, with a garden, and a few acres of land, though at a very small rent, and next to nothing. Perhaps some Highlanders may be induced to occupy the tenements; but, after all, will they, in the present desolate and dreary state of the country, pursue with hardy industry the business of fishers? We may offer houses to Highlanders on the sea coast, and even, by

an act of parliament, force them to accept them; but I am afraid with no better success than that of the bounties on the busses, and penalties on the want of breeches.

On the forfeited estate of Perth, in Scotland, between Crief and Muthel, and near Cupar, in Angus, a great number of houses were built for the reception of old soldiers, with ground for a garden, and some acres of land, all which was to be gratuitous and free to them and their posterity. A small sum of money was also allowed them for purchasing a cow, seed corn, and some furniture. With this encouragement, it was thought, industrious men, particularly such as knew any craft, as weavers, shoemakers, carpenters, and so on, might live very comfortably, and in the process of time add very considerably to the population of the country. Old or disbanded soldiers, after the peace of 1763, were not wanting to take possession of the tenements, and the money for enabling them to begin their improvements. But the money was soon spent, the fields neglected, and both houses and land for the most part deserted. Even sober and industrious men found it more for their interest to repair to manufacturing towns or their vicinity, such as Glasgow and Perth, than to remain on their new possessions rent-free.

If any thing effectual can be done for accelerating the natural progress of the fisheries, besides that of general improvement, capitals, and a spirit of mercantile enterprize, it is, perhaps, the establishment of Danish and Dutch colonies of fishers on different parts of our coasts. While the other fisheries on the coast of Fife have languished, decay-

ed, and in some instances died away altogether, the Danish colony of fishers, at Buckhaven, still flourishes, and many of them are very rich; but so inscrutable are the roots, the fibres, or embryos, of successful business, that it cannot be affirmed with certainty, that if colonies could be drawn from Norway or Holland, and settled comfortably, with all things necessary for beginning business at the most convenient fishing stations, they would be as industrious, as steady, and as successful, as the fishers of Buckhaven, driven, retained, and naturalized in our country by the hand of Fortune.

Though at Crail I found but little of either foreign or domestic trade, I could perceive that it was not a little enlivened by the business of smuggling, for which its advanced position on the promontory that terminates this part of the peninsula is very favourable. The citizen farmers conceal the casks in their barns, and sometimes in their ricks, or stacks, as they call them, of corn; and there is always plenty of carts at hand to move the goods to other places in the night time. They say, that when a few casks of geneva or brandy are put into the midst of a rick of corn, the smell drives away the mice. In like manner they drive away the mice from barns; but rats, they say, have no dislike to spirits, but are rather fond of them.

Some of the fishers here, I found, had been lately much alarmed by a wonderful skate they had caught —a lusus naturæ. This fish, having been brought on shore, lay quiet; but when they began to cut it, and prepare it for the market, it leaped from the table, bit and wounded many of them, and the pieces they had cut off leaped from place to place into the

street. Amazement and terror seized every beholder, and they ran from it; but one of them, who was an elder of the kirk, venturing to return, the rest in crowds followed him. At length they collected the pieces, which, by being put together, seemed to collect new life; and, having provided a decent coffin, they buried the fish, though not in the church-yard, yet as near the church-yard-wall as possible. As it was enormously large, they all supposed that it had fed upon some human body at the bottom of the sea, and had, with the flesh, imbibed some part of the nature and feelings of man.

There are three of the natives or inhabitants of Crail celebrated in history and poetry: these are, archbishop Sharp, Clerk Dishington, described in the song of *Igo and Ago*, and Maggy Lauder, a famous courtezan of those times, and the subject of the merry Scotch ballad—

"Wha wad nae be in love wi bonny Maggy Lauder, &c."

In strolling through the town, I was shewn, without inquiring, the house where Maggy lived with her mother. It is at present, though of an old and decayed appearance, inhabited by a shoemaker.

Before the union of the crowns and kingdoms, Fife appears to have been the heartiest and happiest part of Scotland: they had abundance of coals, fish, flesh, meal, and malt, without any tax. Their bill of fare at their merry meetings is faithfully and minutely described in the ballad of—

"Eye, let us all to the bridal,
For there will be tilting there, &c.

Even at home, and when there was no feast, they never wanted

A gude salt herring to relish a cog of gude ale.

The humours and the fare at a Fifan wedding of the sixteenth century are finely described in the poem of Christ's Kirk on the Green, which was composed beyond all doubt by King James V. though Lord Heiles, from some far-fetched reasons, and contrary to the commonly received opinion, is inclined to ascribe it rather to James I. The wedding to which the poem refers was solemnized at or near the village of Leslie, at present a very populous and thriving one, on the Leven, within a few miles of Falkland, where the king usually resided. The king, according to tradition, went to this wedding in disguise, under which he was wont to conceal himself in the prosecution of low amours, to which he was much addicted. There are several other Scottish songs, either of a merry or of an amorous complexion, or both, ascribed to this monarch in the earlier and happier part of his life. He died indeed of melancholy, but this is far from being a proof that he wanted sensibility and gaiety of disposition.

The circumstance of the Scottish kings, from the times of Malcolm III. to those of James VI. residing so much at Dumfermline and at Falkland, conspired with the natural advantages of Fife to hilarity and contentment. As it had every thing within itself that could be wanted for subsistence, and, at that time, for comfort, and is

divided from the rest of Scotland by the Friths of the Forth and the Tay, and the Aichill hills stretching from south-west to north-east between them, it obtained the common appellation, which it still retains among the common people of the kingdom of Fife.

About two miles east from Crail is Fifeness, the cape in which the promontory terminates. There is a small village here, where there are a few boats in which they sometimes go a fishing. But their principal use is to be subservient to the smugglers. The village depends chiefly on the labour and manufactures connected with farming and farmsteads. To a mind delighting in the melancholy grandeur of interminate prospects, Fifeness must appear a charming spot. From this point the naked eye carries your view along the coasts of Angus and Mearns on the one hand, and as far as St. Abb's Head, in Berwickshire; but, if a tower was built here by the very opulent proprietors only as high as that of Scotstarvet, on the high ground between Cupar and Falkland, the antient seat of their family, with the aid of a glass they might see as far as the spur of the Grampians, bordering Aberdeenshire.

From Peterhead, the sea-coast bends gradually inward into St. Andrews' Bay, and from thence outward across the mouth of the Frith of Forth to the promontory in Berwickshire. It is this great amphitheatre that formed the principal scene of Scottish navigation; the most prosperous period of which was perhaps the reign of James IV. when the naval power of Scotland very materially influenced the state of Europe, and that of James V. The trading ships

were protected by a fleet; and this was occasionally reinforced by presents of ships of war from France; between which and Scotland the antient bonds of amity and alliance were now drawn closer than ever.

A splendid and gay proof and instance of this connection was exhibited at Fifeness. In the spring of 1538, a French princess, Mary of Guise, duchess dowager of Longueville, married to James V. by proxy, and escorted to Scotland by the admiral of France with a considerable squadron, landed at Fifeness, from whence she was conducted to the king, then residing in the castle at St. Andrews.

In the courtship or negociation that led to this marriage, James had a rival in the person of his maternal uncle, Henry VIII. of England, who had been informed that Mary was both of a goodly stature and a great beauty, but not before a contract of marriage had been ratified between her and the young king of Scotland. It was a matter of not a little deliberation at the court of France, whether, after all that had passed, the contract should not be set aside, and the duchess bestowed on the more powerful king of England. And it has been said, that it was the mediations, and the entreaties of the lady herself chiefly, that determined the generous and gallant Francis to abide by the contract with James. Certain it is, that Henry not only insisted on having this lady for his wife, but even threw out some menaces against Francis, because he would not comply with this unreasonable request. It was for this reason that the princess was escorted to the coast of Fife by a strong squadron,

There has, in all centuries and ages, been a strong propensity to exhibit the passions and the fortunes of the great under the form of pastorals—to bring them down to the simplicity, ease, and familiarity of a country life. It was on the occasion of the preference supposed to have been given by the French princess to James before his uncle, the powerful Henry VIII. the sovereign of a great and opulent kingdom, that the song of "The Boatman" was composed:

Ye gales that gently wave the sea,
And please the canny boatman;
Bear me from hence, or bring to me,
My brave, my bonny Scotsman.

In haly bands we joined our hands,
Yet may not this discover,
While parents rate a large estate
Before a faithful lover.

But I lere chuse in highland glens,
To tend the kid and the goat man,
Than ever for sic little ends,
Forsake my bonny Scotsman, &c. &c.

From Crail to St. Andrews the prospect is extensively variegated and pretty; and here, as well as all along the other parts of the coast of Fife, I was glad to find the farms, in general, so neatly inclosed and so well cultivated.

St. Andrews, once the seat of the metropolitan bishop of Scotland, and even since the abolition of episcopacy, still famous for its university, exhibits at a distance, by its large extent, and its remaining

steeples, turrets, and spires, an appearance of magnificence and grandeur. But, on a near approach, the general aspect of the shore, the priory, and other antient monasteries, the cathedral church, the castle, the residence of the archbishops, and not unfrequently of the kings, the city in every quarter, in some of which the streets are grown over with grass, and solid turf, and one whole and very long street levelled with the ground; and, I am sorry to say, even of the colleges, suggests nothing but the melancholy idea of former magnificence and grandeur now in ruins. There was nothing in all this at all surprising to me, as I had been more than twenty years ago for many years a student, both at the Philosophy and Divinity College of St. Andrews, except the present state of the university, which has now assumed an air and tone, completely in unison with the general dreary, desolate, and decayed condition, of that antient, large, and once flourishing city. On inquiring into the number of students, and the changes that had taken place in the different chairs, the reflection that first occurred was the marked contrast between the state of the university, under the inspection of the late chancellor, Thomas, earl of Kinnoull, and under the present chancellor, the lord viscount Melville. During the subsistence of episcopacy in Scotland, the archbishop was the over-lord of the university, and held visitations of the university once in every two or three years, and also of the different colleges. For though all the colleges, forming the university, were, and are still, in many respects, most intimately connected in patronage and jurisdiction, they enjoyed, as they do

now, powers or prerogatives peculiar to each. Upon the abolition of episcopacy, the crown came in place of the archbishop, and they exercise the same powers as he did, as often as may be judged proper. I believe there has not been any visitation of the university here, since the establishment of presbytery in Scotland. Visitors would find it here just as it was in "the days of Noe—men, eating and drinking, and marrying, and giving in marriage."

The colleges here were once of great celebrity, and even about twenty years ago, or somewhat less, not a little flourishing. But since the professorships of the united college have fallen under the powers and almost become hereditary in one family, they are too often bestowed on men destitute of parts and accomplishments suitable to their important charge. There is, indeed, some probability, that the professorships will by and by become, what they nearly are already, mere sinecures. The only ground of consolation and hope, for those who could wish the university of St. Andrews to flourish, is, that a man of genius and learning may yet be admitted into that body; provided that he be careful to make a prudent marriage. But a kind of lethargy prevents the professors from exerting, as formerly, the talents and virtues they possess. It is through a negligence on the part of the present chancellor, or, as some have supposed, a collusion between him and the leading members, that things have been permitted to come to the present pass. The university has a great sway in the royal burgh or city of St. Andrews, and some influence too in the county. A reverend principal of one of the colleges, on the occasion of

chusing a knight of the shire for Fife, did not hesitate, in order to please the chancellor of the university, it was thought, to accept of a fictitious qualification, and to make use of his nominal or fictitious vote on the occasion of a certain general election.—It is well known that the chancellor, Mr. Henry Dundas, now lord Melville, is, or rather perhaps *was* (for that is the tense in which we must now speak of this statesman) a great advocate for war and conquest, and also for stretching the prerogatives of the crown, and bridling with great rigour, not to say encroaching on, the liberties of the people.

Even in the pulpit, the principal seems to have paid court to the great man. In a sermon, preached on a public occasion, at the synod of Fife, in the end of 1792, his text was, "Happy art thou, O Israel! Who is like unto thee, O people, saved by the Lord." The preacher, adopting the words of Moses (as if the prophet were speaking, not to the Hebrews, but to Englishmen and Scotchmen) maintains that WE are a people saved by the Lord—that WE are a happy people *—and that there is none like us. The principal is of opinion, not only that our political constitution is at present the best that is known, but that it is continually receiving improvements, which, without violence or danger, arise insensibly from the diffusion of enlightened and liberal views, to augment or secure the happiness of the community.—Britain has risen to be one powerful state, united under the same government, and availing itself, by

* Groaning under endless taxes, and alarmed at the progress of an influence that threatens our political freedom.

this union, of all the advantages of its situation for internal security, and FOR CONQUEST.* Certes there is a great difference of sentiment between George Hill, and another great preacher, who formerly held forth at St. Andrews, namely, John Knox. Had John heard George, he would have told him to his face, on the spot, and before the whole congregation, that to stir up ideas of wordly ambition and war, was not in the just strain of evangelical preaching: not in the meek and benign spirit of the gospel. This dextrous divine lately published a very loyal sermon, inculcating subordination, and quiet and thankful submission to government. He printed an immense impression; and represented to Mr. Dundas the good and great effects that might reasonably be expected from a general dissemination of his sermon over the whole kingdom. Some thousands of copies were paid for by the public money; and parcels of these were sent to the ministers of parishes, and sheriffs of counties; the expense of carriage being an additional charge. All the London artifices of authorship and book-making are nothing to this!

Among the professors who flourished before what may be called the present dynasty of St. Andrews, were, principal Tulideph; Dr. Simson, brother to the celebrated professor of Glasgow, and as nearly related by genius as by blood; Mr. David Gregory, professor of mathematics; Dr. Robert Watson, professor of logic and rhetoric; Dr. Wilkie, professor of natural philosophy, author of the Epigoniad; and some other professors, who were both admirably well

* Sermons by George Hill, D. D. &c. p. 398.

qualified to fill their stations, and distinguished by a professional zeal, or what was called by the celebrated principal Robertson, the historian, in allusion to them, an academical ardour.

William, duke of Cumberland, chancellor of the university of St. Andrews, died in 1767. Several persons in high political situations were proposed, by different members of the university, for his successor: but a considerable majority of voices declared in favour of "Thomas, earl of Kinnoull, *after* he had retired from an important and honourable political life; for no other reason than that he was an eminent patron and pattern of religion, and private as well as public virtue; that he inherited all that love and respect for learning, which distinguished his father, one of the most accomplished noblemen of the court of George II. and his maternal grandfather, the illustrious Robert, earl of Oxford; and, that he was the worthy representative of one of the noblest races in Europe."* This excellent nobleman instituted prizes for every class of students in the colleges—paid them an annual visit—distributed the prizes with his own hands—took great notice of the most distinguished scholars, and, where patronage was needed, used all the means in his power for promoting their fortune. The antient celebrity of the university of St. Andrews was, in a great measure, revived. The number of students amounted to one hundred and fifty, and upwards. Not a few families of distinction came to reside in St. Andrews, for the laudable purpose of having their sons educated at the university; thus

* History of Europe, Dodsley's Annual Register, 1801, p. 137.

uniting the advantages of a public and a private education.

While the professors discharged their duty with equal ability, skill, and alacrity, there was an excellent public library; for the maintenance and increase of which there was ample provision. The books that had been placed in different libraries were brought together, and properly disposed in one spacious and elegant hall, which was built, or rebuilt, with improvements, for the purpose. The books were not chained, as some books are in the English universities, to benches or stalls; nor was it necessary to consult or peruse them on the spot. The students were permitted to carry them to their own chambers. The professors did not confine themselves to the reading of lectures once or twice a week; they taught every day; and some of them twice: and the students were called on to give an account of the lectures or lessons they had received on the day preceding the meeting, as in common schools. This is the custom in all the Scotch universities. It is certainly a very good one. The youth are thus incited to study by a principle of emulation, and the shame of appearing dull or stupid. In all the classes, the mathematical and natural philosophy classes excepted, the lectures commenced with prayer.

At the same time, the strictest discipline was maintained. To this, the earl of Kinnoull, the chancellor, was particularly attentive. In an excellent speech, which he made in answer to an inaugural oration, by the reverend professor Brown, at that time the rector, when he was first received as chancellor, he declared, among other particulars, that he

conceived it to be his duty to enforce the strictest discipline and observance of morality and religion. For gross offences against morality, several young men of distinguished and opulent families were expelled, or, as the phrase was, extruded from the university.

The colleges in the university of St. Andrews, the oldest in Scotland, were originally three; namely, St. Salvator's, founded by James Kennedy, archbishop of St. Andrews, in the year 1458; St. Leonard's College, founded by prior Hepburn, in 1512; and St. Mary's, founded by bishop John Hamilton, in the year 1552. In each of these colleges lectures were given in theology, as well as in philosophy and languages; but in the reign of James VI. 1579, under the direction of the celebrated George Buchannan, who was at the time, or certainly had been, himself, one of the professors, or regents, as they were then called, of St. Leonard's, the university was new modelled. St. Mary's College was appropriated to the study of theology. It is, therefore, distinguished by the name of the Divinity College, and otherwise the New College. In the year 1747, on a petition from the principals or provosts of St. Salvator's and St. Leonard's, the British parliament united these two into one society, under the designation of the United College, but commonly called the Philosophy College.

These two colleges, the Divinity College and the United College, are wholly independent of each other in their revenue and discipline, though there be certain points, as in certain acts of patronage, the election of a rector, and of a chancellor of the

university, the conferring of degrees, correspondence with foreign academies, and on occasion, with princes who have sometimes sent them presents, &c. in which the university acts as one body. On such occasions, they hold what they call university meetings.

St. Salvator's College is a spacious square, but of which one side has fallen to ruin, and not been rebuilt, with a garden on the north side; the wall on which side is stretched in a parallel line, and within about two hundred feet of a precipitous rock, lashed by the waves of the German Ocean; the spray or foam of which is often wafted by the north wind, and falls like snow on this college and the whole town of St. Andrews, where it will lie for some time even in summer. A colder and bleaker situation can scarcely be imagined. In the college garden some vegetables are raised for the use of the kitchen; but not a tree, and scarcely a shrub, will grow so near and so much under the influence of the sea-breezes in that part of this island.

St. Leonard's College, of which the greater part of the buildings is still standing, though mostly in a ruinous condition, was pleasantly situated in the south-east quarter of the town, in a sheltered, warm, and pleasing aspect, where there are some planes, ashes, and elms, of a very large size; and through the college garden there runs a copious stream of water. Yet at the union of the colleges the bleakness of St. Salvator's was preferred to the amenity of St. Leonard's. St. Salvator's was repaired and somewhat extended: St. Leonard's was abandoned, and suffer-

ed to go to ruin. This astonishing preference was owing to no better cause than trifling interests and prejudices of a local nature. Principal Tulideph, and some of the professors of St. Salvator's, whose houses were near it, had gained an ascendency over those of St. Leonard's, and took the lead in the whole measure of the union of the colleges, of which they were the movers. Principal Tulideph, who, in the earlier part of his life, had served as an officer in the Swedish army, was the great leader of the moderate party, as Dr. Robertson became afterwards in the general assembly of the Church of Scotland, and maintained the legal connection between the church and state, and the subordination of the former in matters of external order to the latter; which the zealots controverted and attempted to destroy, maintaining the tenets that prevailed on that subject in the times of John Knox and the Lords of the Congregation. This, at that time, was an important service to government.

It happened also at the time of the union of the colleges, that several of the regents, or professors, of St. Leonards, were superannuated, and one or two of them in a state of dotage.* There was nothing

* Many pleasant stories are told of one of these, regent Rymer, after he had attained nearly to the age of ninety, in St. Andrews, among the old people, at this day. For example: When some one proposed, at the college table, to mix some common table beer and some very strong ale together, Mr. Rymer approved the proposal, but began to deliberate whether they should pour the table beer into the ale, or the ale into the table beer. It was readily observed that it was all one and the same thing; but the professor said, "No; for if the small beer should be poured into the ale it

in which St. Salvator's possessed any superiority over St. Leonard's but a very fine chapel of beautiful Saracenic architecture, and a very lofty steeple with a finely-toned bell. About 1760, this chapel underwent a repair. The style of architecture was very properly preserved, though it was such as to occasion a very audible echo, insomuch that every word was repeated. It was proposed, for the prevention of this, to make some alterations in the structure of the chapel; but Dr. Simson, who was a man of great wit, as well as in many things quite a humourist, observed, that "a good tale was not the worse for being twice told:" some means were applied, though with little effect, for deadening the echo, but the form or architecture of the chapel was preserved entire.

In all the colleges, the gates were shut at ten o'clock at night; so that none of the students, without special permission from the principal, could go out after that hour, or be admitted till six o'clock next morning. The porters had it in strict charge to make a report to the principals of such students as, in defiance of the laws, which were read at the

would make the ale worse; but if the ale should be poured into the table beer, it would make the beer better." We may say of this what Lord Bacon says of poetry, that it was *science in a dream*.

Mr. Rymer one day observing a long ladder standing against a wall with cow dung on the top of it, exclaimed, "Bless me! how did the cow get up to the very top of the ladder?"

There was a large dog belonging to the porter, that sat like other dogs basking in the sun. When Mr. Rymer passed this animal, he would say, "Non studes ignave, non studes." It was then customary for the professors to speak to the students in Latin.

commencement of every session, to stay out all night. The greater part, or nearly the whole of the students, were then lodged in chambers, which they had gratis within the walls of the college. For the preservation of discipline and good order, other means were used besides those just mentioned. The masters, in their turns, weekly exercised the office of what was called HEBDOMADER. His business was to preside and say grace at the college table, and to go round and call at every different chamber at six o'clock in the morning, to see if the students had got up from bed, and between eight and nine at night to see if they were at home and properly employed. These morning and evening visits, or calls, were called Perlustrations, and the Hebdomader, in reference to this part of his office, the PERLUSTRATOR. At first, and till the union of the colleges, and some little time after, the morning were performed as regularly as the evening visits; but, in the progress of time and luxury, they were made very irregularly, at longer and shorter intervals, and at last wholly given up: but the evening perlustrations, while the earl of Kinnoull lived, were continued regularly.

Originally, the hour of dining was twelve o'clock, and that of supper six; these hours were changed, for first one, and then two, for dinner, and first seven, and then eight, for supper. In the different colleges there were, as there are still, not fewer than fifty scholarships, or, as they are called, bursaries. By some of these, according to the original establishment, the scholar was entitled not only to his board at the college table, but also to admission to the lectures or instructions of all the differen

masters without expense, though the masters at last demanded fees. By others, they had, besides these advantages, a sum of money, which was understood to defray other expenses, as books, clothes, washing, &c. There were others of the bursaries that consisted wholly in an annual sum of money, paid to the bearer by instalments at the beginning and the end of the sessions, and solely at his own disposal.

Besides the bursars, others were admitted to the college tables as boarders, at a rate so low, that it may appear in England, and in the present time, incredible. It was, for seven months in the year, only from nine to ten pounds, so lately as 1774. It was afterwards raised to twelve pounds.

On the land side of St. Andrews, where there was but a small population, considerably under three thousand, no trade, and where there was not any town whatever, nor even a village of any note nearer than eight or ten miles, provisions of all kinds were very cheap. The farms in its vicinity being moderate, the farmers were not above sending the produce of the land, as it were, by retail, and without a possibility of combination, to the weekly markets. The sea produced a great quantity and variety of fish at a very low price—a dozen of haddocks, for example, for two-pence halfpenny or three-pence, and other kinds of fish in proportion. It may also be mentioned on this head, that in the vicinity of St. Andrews, as in all the eastern parts of Fife towards the sea-shores, there are a great many rabbit warrens. The common price of a rabbit, exclusively of the skin, was

three-pence,* of a fowl five-pence, or at most six-pence, of a dozen of eggs two-pence. For beverage, the colleges made their own malt, and brewed their own beer, which was none of the weakest. Add to all this, that there being coal mines within two miles of St. Andrews, and labour very cheap, coals were to be had for what, in many parts of the kingdom, would be considered as next to nothing.

In the United or Philosophy College, there were two tables: the one for the bursars, or, as we would say in England, scholars on the foundation; the other for the young gentlemen that were boarders, and called, like all the students not bursars in the original institutions of the colleges, *extranei*, or strangers; and for a few of the bursars themselves, who, by the establishment, were entitled to seats there. Among the boarders were frequently young gentlemen of the first families, and sometimes young noblemen. The boarders had, not unfrequently, private tutors, who also were entertained at the college table.

In St. Mary's, or the Divinity College, there

* A furrier from London, not very many years ago, applied to Sir Robert Anstruther, of Balkaskie, in the EAST NOOK of FIFE, one of the most beautiful and plentiful districts in Britain, for a lease of his warren. Sir Robert expressed some disinclination to turn out his old tenant. The furrier politely requested to know whether he might ask what it fetched to the landlord a year. Sir Robert said, ten pounds. The Londoner immediately offered fifty. His offer was accepted, on the condition that a couple of rabbits should be presented every week for his table, which had always been customary, as the skins were not expected. The furrier, who made no account of the flesh, said, "O, for that matter, sir, you may have a cartful of rabbits whenever you please."

was only one table. There were not, after the fall of popery, any boarders: all who sat at the college table were bursars. The other students in divinity were lodged in the town; but as many as chose it had apartments in the college free of all expense, besides some trifling dues to the porter.

Breakfast, at the Divinity Colleges, and for the greater part that of the bursars in the Philosophy College, consisted in an allowance of bread and beer, carried between eight and nine o'clock to their respective apartments. At the bursar's table in the Philosophy College, they had, every day, boiled meat, and barley broth in which the meat was boiled, some vegetables, and a plentiful allowance of table beer, or rather ale. Sometimes instead of meat they had fish, and, once a week, eggs, salt butter, and cheese. For supper, they had again an allowance of bread and ale, but in somewhat larger quantities than at breakfast.

The boarders, with the bursars who had places at their table, had for breakfast, instead of bread and beer, hot rolls and milk. For dinner, besides boiled meat and barley broth, a roast of beef, mutton, pork, veal, fowls, or rabbits. Instead of broth, and the meat boiled in it, sometimes fish. For supper they had either broth with cold meat, or rice and milk, with some kind of roast. The dinners and suppers at the Divinity College were nearly the same with those of the best table at the Philosophy College. All the tables were most plentifully supplied. There was nothing like pinching or parsimony; there was great abundance. In the Philosophy College, both tables were kept in the

same hall, that both might be under the eye of the hepdomader. In the Divinity College, the students, in their turns, prayed; that is, did not read any form, but uttered premeditated prayers in the presbyterian fashion, evening and morning, in the common hall of the college. Before the prayer, a portion of the scriptures was read; after it, psalms were sung. After dinner and supper, in both colleges, a portion of the New Testament in Latin was read by one of the bursars, who was also precentor in the singing of psalms, with which the repast was concluded. The hebdomader, presiding at the tables, entered always into some useful and seasonable conversation with the private tutors, or some of the oldest students, the tendency of which always was, to communicate instruction, or to inspire and confirm pure, just, and noble moral sentiments. Among the masters distinguished for happy talents in this way, at the period alluded to, was professor, afterwards principal Watson, and in a style far superior to him, professor Wilkie, author of the Epigoniad. Bu even Wilkie, for a kind of dignified pleasantry, wit, and manly sense and observation on national affairs and the occurrences of the day, was inferior to principal Tulideph; who, though he was exempted by his office from the labour of acting as hebdomader, dined always at the college table, when he held, which he did generally once every month, what was called a common school. Common schools were held for the purpose of maintaining order and discipline. Dr. Simson, whose conversation was also so original, instructive, and pleasant, was attached as a profes-

sor to the university, but not to any of the colleges.

These meetings of the whole college were opened by the principal with a prayer in Latin. Delinquents were reprimanded, fined, and banished for a time, or utterly expelled from the college—*Extrusi sine spe edeundi.* The principal harangued the students on those occasions, on the importance of literature, science, and good morals. He made a point of inviting and entertaining at his house, once in every session, all the students of distinguished families: and also those who, though plebians by birth, distinguished themselves eminently by proficiency in their studies. The professors invited to their houses, once in each year or session, every student in their classes, of all ranks and capacities. On these occasions, they laid aside all magisterial dignity, and conversed in a polite, familiar, and easy manner.

The principal and professors of the Divinity College entertained every student at their houses once every session: the principal twice; once during the first month, and once during the last two or three weeks of the session. They also encouraged the students to call on them at their houses when they pleased, to state any difficulty that occurred either on the hearing of their own lectures, or in the course of their private reading—a course of which they took occasion to prescribe. The annual attendance at the colleges was not broken into different terms or sessions: there was one continuous session, which lasted in the Philosophy College for seven months, from the 21st of October to the 21st

of May; and in the Divinity College, from the 20th of November to the 20th of April. It was understood that not only there would be a saving of that expense, which is necessarily incurred in going home and returning two, three, or more times, at different terms, but that greater progress would be made by an uninterrupted course of study for seven months, than by study for an equal length of time at different periods. The only days of relaxation, besides Sundays, were, the first Monday of every month. Even Christmas was not a day of relaxation. In the kirk of Scotland there are not any festivals besides Sunday. Farther still, it was considered, that in the course of a vacation or recess of five continuous months, instead of a number of shorter vacations after shorter periods of attendance, the young men of fortune of the highest classes, from eighteen to twenty years of age, could not only make a tour with their tutors in Britain, but even make trips to the continent, and thus learn to intermix with study an acquaintance with the world. And it was, in fact, in such travels that the vacations were most commonly spent by those that could afford it.

By the original constitution, or laws and customs of the university of St. Andrews, provision was made, as in the education of youth among the antients, for certain gymnastic exercises. At the time when the university was founded, though the date of this was subsequent to the invention, and the incepient use of gunpowder; the great weapon of war among the Lowland Scots, as well as the English, was the bow and arrow; and archery was made an indis-

pensable article of education in Scotland from the days of James I. This accomplished and wise prince made an act, forbidding the favourite diversion of foot-ball, and substituting in its place that of shooting with bows and arrows. Every boy, when he came to the age of thirteen, was obliged at stated times to practise archery at certain bow-marks. It was accordingly, among the statutes of both St. Leonard's and St. Salvator's College, that an annual prize of a silver arrow should be given out of the public funds to the best marksman, on a competition in archery. In a little dell formed by some knolls, now about half a mile from the town, but formerly almost contiguous to a street now in ruins, butts were erected, and from time to time repaired. Seats were cut or carved in the green sward, on either side of the dell, opposite to the space between the butts, and rose, in different rows, above one another, like the benches in a theatre, or the gallery in the House of Commons. In this natural amphitheatre, the university and town of St. Andrews, gentlemen and ladies, high and low, witnessed the annual contest among the archers for the prize of the silver arrow, in the last week of the month of March. The youth who entered the lists were trained for the contest by shooting as often as they had leisure and inclination beforehand. When the day arrived for the trial, they appeared generally from the number of five or six to eight or ten, equipped in the antient Scottish dress; but their vests, which were short, like that of our highland regiments and light infantry, of different colours, according to the livery of their respective families, white, red, green,

yellow, and so on. These knights were attended, each with his armour bearer, carrying a quiver full of arrows. It will easily be imagined, that it was not among the poorer class of students, that candidates appeared for the prize of the silver arrow. In fact, though a silver arrow, and that a pretty massy one, was actually given to the victor, for more than two centuries, as the arrows so acquired, to this day, testify; yet it afterwards became customary, among other refinements in the progress of the human mind, for the victors, (not, we may presume, without the approbation, at least, of the regents, or masters, who had the management of the college funds,) instead of receiving a silver arrow, to affix a silver ball to what came to be called THE arrow, with their name, coat of arms, and the date of the year when the prize was obtained. All the other rival archers accompanied the victor to his lodgings; where, together with as many of his friends as he chose to invite, they were entertained with a cold collation. In a procession through the principal streets in the town, or rather the principal parts of these streets, in their way from the butts to the apartments of the victor, passing the houses of the principals, professors, and others, gentlemen, or ladies, to whom they were desirous of shewing a mark of respect, they let fly a volley of arrows; as soldiers of our times, on certain occasions, stand to their arms, or give a *feu de joie*. The day of shooting for the arrow was, of course, a great holiday.

The candidates for the honours of archery, assembled, about ten o'clock, at the dwelling house of the rector of the university, who, with the other pro-

fessors, marched before them to the butts; the maces of the university, and the silver arrow, and as many of the appended silver balls, as could be conveniently carried by one man, going before them. A new ball was hooked to a silver chain, attached to the arrow by the victor, in the course of what remained of the session. What has become of all these accumulated balls, is, I believe, not very generally or publicly known.

From this gymnasium, a sandy down, called by the Scotch, *Links*, above two miles in length, and about one in breadth, extends northward, where it is bounded by the river Eden, and stretching on the east, along the sea beach. On this plain, the students, and other gentlemen, both of St. Andrews and the vicinity, enjoy the amusing and salubrious exercise of *golf*. This somewhat resembles the English game of cricket, but is not near so violent. Small holes are dug at different intervals, from a quarter, to about half a mile each. The contest with the players, is, who shall drive the ball, with an instrument, they call a club, into the hole, at the fewest strokes. The ball is made of the sole leather, commonly used for shoes, stuffed with feathers. The club is a shaft about four feet long, fixed obliquely in a small head of hard wood, into which some lead is run for increasing its weight. There are four or five different kinds of clubs, corresponding to the position of the ball, or the nature of the ground on which it lies, even, hollow, declining, or perhaps a rut. When it happens to be in a rut, the club made use of has an iron head. The gentlemen golfers are dressed in the old Scottish dress, as well

as the archers, and are attended by a servant to carry their clubs. On observing how the ball lies, the first question is, what kind of club is to be used for striking it. If it lies advantageously on a level surface, the object is to strike it fairly, with great force, in the proper direction, and to send it as far as possible, leaving, of course, the surface or spot on which it may fall, merely to chance. If it lies in a difficult position, as in broken ground, the point aimed at, is, not only to drive it out of this, but to make it fall on even ground, and not again into some other crevice; for it must be observed, that the down is very frequently broken, and interspersed with such crevices, and in the winter season, in some places, with pools of water. To strike the ball, with the proper instrument, according to its position, to measure the force, applied according to the distance to which the ball is to be driven, requires great skill and address. And here, on the whole, rather in driving it on a long way, when it lies fair, by the application of the utmost strength, the excellency of the golf-player consults. The whole course for golfing, winding through the plain, is nearly three miles; so that the golfers, who traverse the whole forwards and backwards, walk over a space of six miles. But many of the golfers are content with a shorter course, and return on their steps, playing back all the way, at any of the other holes, or stages.

A passion for the game of golf is very prevalent over all Scotland, particularly on the east coast, where frequent and large flats, on the edge of the sea, present proper fields for that exercise. This

exercise, where there is so much walking, and so much scope for the exertion of both strength and mechanical skill, is certainly one of the best that has ever been known, at any time, or in any place; or, indeed, that can be well imagined. The Links of St. Andrews are thought to be the best field for a trial of skill in golfing, in Scotland. There are frequent golfing matches between the golfers of St. Andrews and those of Leith.

As the down or links presents so noble a field for what may be called pedestrian and manual exercise, on the left hand, so, on the right, the beach or strand, extending about a quarter of a mile farther to the north, exhibits a fine course for equestrian exercise. The sea, at full tide, comes to the verge, and sometimes, in spring tides, even makes irruptions into the down; but, at ebb, it recedes for about half a mile, or more, leaving an expanse of consolidated land, as smooth as glass. Here the equestrians gallop along on the side next the land, while the solitary student, conning his lesson, or task, walks near the edge of the water, picking up, now and then, a curious shell fish, or shell, and frequently recalling to mind Homer's description of the πολυφλοίσβοιο θυλασσης.

From this general description of the university of St. Andrews, and some local circumstances with which it is connected, it abundantly appears, that this seminary, once famous, was admirably well adapted, in all essential respects, for the conduct of a learned and liberal education. And such it was certainly considered to have been for nearly thirty years back, from about 1790. The truth of what has been above related of families of distinction coming to reside

at St. Andrews, for the education of their sons, or of such families sending their sons, under the immediate care of private tutors, to the college and college table, might be exemplified, by a great number of instances. But I shall confine myself to one of each kind.

In 1760, the late earl of Buchan came, with his family, to St. Andrews, where he resided, for the education of his two youngest sons, the honourable Henry, and the honourable Thomas Erskine, now lord Erskine, till 1765. The present earl of Buchan, then lord Cardross, was on his travels. It will not be supposed, that Francis Charteris, now lord Elcho, is introduced in connection with the earl of Buchan, and the other two Erskines, by any other affinity, or association of ideas, than that of high rank, and far greater fortune. But this, for the present purpose, is sufficient. From 1762 to 1767, Mr. Charteris was a student at the United College, and was boarded with his tutor, Dr. Forrest, afterwards one of the professors, at the college table. It was not, by any means, from the consideration of free lodgings, and cheap board, that Mr. Charteris was sent to St. Andrews and the college table; his father's mind, the present earl of Wemyss, being almost as liberal as his fortune. But where could a young gentleman, or nobleman, pass his time from his fifteenth to his twentieth year, to greater advantage?

A few years before this period, the Baconian, or, in other words, the just and legitimate mode of philosophizing, or investigation, on all subjects, was not, perhaps, first introduced into this university, but first seriously attended to. The principles of that

philosophy had never before been so well understood in that seminary, and so well explained and inculcated, as they were by Dr. Wilkie, who so worthily filled the chair of natural philosophy. At the same time, Dr. Watson, afterwards principal, in his course of logic, applied with great ability, as well as didactic zeal, the just laws of investigation, to the operations of the human mind, and the nature of the evidence of truth or knowledge.

As Dr. Wilkie was greatly admired by all who knew him, and were capable of estimating his genius and learning, as a philosopher, a poet, and a man of wit, I shall not make any apology for giving a place here to some anecdotes concerning a man, so highly distinguished by a rare union of happy talents; but whose character, however, is, perhaps, less generally known than that of any other man equally entitled to fame.

It must be owned, that there is something of a whimsical appearance in a philosopher's writing a poem, at this time of day, about the sons of the Grecian heroes, who fought in the first war against Thebes. In this age of science and philosophical precision, there is scarcely any kind of poetry that is tolerable, besides the descriptive, including, however, the dramatic. The muses that inspire poetry, are now the sciences — the sciences that give interest and elevation to all things, by combining them with physical and moral nature.

The epic poem, languishing under the piercing rays of science, has died a natural death. The last efforts, in this way, at all respectable, are the Leonidas of Glover; and, Wilkie's Epigoniad. Still,

however, the admirable genius of Wilkie might have been better employed, and more happily directed; notwithstanding all that he says in his preface, which has been universally allowed to be a piece of excellent criticism. There are few, I presume, who can work up their fancy, or be wrought upon by others, to feel any interest in the characters or fortunes of the Epigoni. But there is no one who does not admire the variegated harmony of Wilkie's versification, the splendour of his descriptions, and the powers and apparent facility with which he enters into the genius of the times of which he writes, and the very soul of Homer. He was, as may be well imagined, a most excellent Greek scholar. With the writers of Greece, poets, historians, and philosophers, he was familiarly acquainted; and could describe, and even imitate, the distinguishing turn or manner of each. His fables certainly possess both aptness and a beautiful simplicity.

Dr. Wilkie was once urged to write a didactic poem, by a friend, who thought, that the rare admixture of poetry and philosophy, found in him, qualified him in a singular manner for such an undertaking. This, however, he declined, saying, that he did not know of any one who had succeeded in that species of composition. His friend mentioned Lucretius, as an instance of success. "Lucretius, said Dr. Wilkie, reminds me of a cobler I once knew, who would now and then take up his fiddle, and play himself a tune, but soon throw it aside, and fall a hammering again on his last."

A very shining part of Dr. Wilkie's character was what has been above noticed, his talents for conver-

sation. To this, all who were acquainted with him, looked back, and of these, they who have still survived him, still look back with admiration. Of this they all talked, or talk still, in terms of the highest praise. His conversation was indeed a series of the most original thought, and of the most ingenious reasoning, clothed in the most nervous and poetical language. Every object was painted to the life, and placed before one in the most striking attitude. All this was accompanied with much wit.—I fancy there has seldom been found so much wit, poetry, and philosophy, blended together in the conversation of any individual. His eloquence, however, was different from what professors of rhetoric and most critics would applaud. No studied rotundity of periods: no pomp of words. At the same time that it was very poetical, and full of the noblest images, it was perfectly simple and perspicuous.

Dr. Wilkie was particularly happy in transferring into his literary or philosophical conversation, the terms and phrases of common life, and of the arts, particularly of agriculture. Before he was called to the university of St. Andrews, he was minister of a country parish: Râthoe, in Mid Lothian. The habit of conversing with his parishioners and neighbours, while he lived in the country, had enabled him to adapt his conversation to their comprehension; at the same time that it had furnished him with many strong and figurative, though, perhaps, not always elegant expressions. He lived, during the earlier part of his life, alternately with the literary men about the university of Edinburgh, and the farmers in his own neighbourhood. There was, therefore, a

versatility, as it were, in his eloquence, which would have enabled him to shine amidst a company of peasants, of poets, or philosophers.

His observations on human nature were profound; and he excelled in unfolding the motives of action, and in exposing the ridicule or absurdity of vice or folly. Another subject on which his conversation was always very entertaining and instructive, was criticism. He was furnished with the most frequent subjects of his remarks, from his having read both the Latin and Greek classics, as already observed, repeatedly, with the utmost attention. But the favourite subject of his literary conversation was, the philosophy of lord Bacon. The great and sublime ideas of that philosophy were wonderfully congenial with his mind; and he had penetrated deeply into those branches of metaphysics which serve as the basis of mathematics and natural philosophy. The maxims laid down by lord Bacon, in the Novum Organum, and the scale or appreciation of experiments, which form the second part of that work, he used to illustrate with great powers of eloquence and ingeniousness. It was here, more than any where, that he was thought to rise above the level of even his own conversation. A very favourite author with Dr. Wilkie, was Cervantes. Accustomed to take the most extensive view of every object, he saw in Don Quixote the most perfect picture of enthusiasm of every denomination. "It was a book, he said, written with a learned insight into enthusiasm of every kind."—Here, too, he seems to have had an eye to his great guide in philosophy, who, among the subjects of investigation which he recommends, for

illustrating the connexion between mind and matter, (*i. e.* the laws which regulate this connexion) enumerates the history of the power and influence of the imagination; and that also of the several species of enthusiasm.

On the philosophical productions of lord Bacon, he was wont to dwell with peculiar pleasure. And he would often repeat with rapture the following, which has been so fully verified: "That when physics shall be grounded on experiment, their effects will as far excel the pretended powers of magic, as the actions of Cæsar or Alexander surpassed the fabulous achievements of Arthur, of Britain, or Amadis, of Gaul."

In the particular doctrines of natural philosophy, he was most delighted with that of gravitation. And he used to say, "That human reason had seldom been so well employed as when it inquired into the effects, and seldom so ill as when it inquired into the cause of gravitation. No part of pure mathematics gave him so much pleasure as the doctrine of fluxions. Having never applied very seriously to the deeper parts of mathematics, till his appointment to the natural philosophy chair at St. Andrews, he never acquired great facility in the fluxionary calculus. But there was never any man who understood the principles of that calculus more thoroughly. He used to say, that the advantage of fluxions consists in giving at once the result of an infinite series of approximations." He was the first, and probably the only poet, that has been initiated in the mysteries of this difficult science.

As a teacher of natural philosophy, Dr. Wilkie has

rarely been excelled. He carried along with him into his school, the same clearness, simplicity, and force of expression, which accompanied him on all other occasions. His course was very happily arranged, and contained many uncommon views of nature, and many new and excellent demonstrations. He was, withal, very close or strict in his reasoning; and, on that account, by those who came to his lectures, without a sufficient preparation of geometry, and a sufficient command of their attention, was sometimes supposed to be obscure.

From that absence of mind, from which men who think deeply are rarely exempted, Dr. Wilkie would now and then lose the thread of his demonstration altogether. On such occasions he would immediately stop short; being wholly superior to the artifice of amusing his students for an instant, with words, which, if they did not understand, their modesty might lead them to blame themselves, rather than their master. He would not hesitate, after a short pause, to say, "I have been bewildered—I have been speaking nonsense;"—and, having thus recollected himself, would proceed with a new demonstration. Indeed, Dr. Wilkie possessed that entire simplicity of character, so rarely to be found, by means of which a man puts himself altogether out of the question, and fixes his eye only on what is true, or what is right.

As instances of the success with which Dr. Wilkie assiduously laboured, both in his school and private conversation, to inculcate and propagate the strict and severe method of the Baconian philosophy, I may mention the Rev. Mr. John Playfair, professor

of natural philosophy in the university of Edinburgh, secretary to the Royal Society of Edinburgh, and author of ILLUSTRATIONS OF THE HUTTONIAN SYSTEM OF GEOLOGY;* and Mr. John Lesslie, professor of mathematics there, author of the celebrated "Experimental Inquiry concerning the Nature and Propagation of Heat." In the same school, under Mr. Gregory, professor of mathematics, and Dr. Wilkie, professor of experimental philosophy, was bred Mr. James Glenie, of his majesty's corps of engineers, inventor of the antecedental calculus and universal comparison; which, with other performances of his, manifest a faculty of generalizing in those sciences not inferior to what is to be found in the works now extant of any person that has written on them. He was the first that gave a general demonstration of the truth of the binomial theorem $\overline{|1+x|}^{\frac{m}{n}}$ and of the residual theorem $\overline{|1-x|}^{\frac{m}{n}}$ in all cases whatsoever, not only when m and n are integers, but also when m has to n any ratio whatsoever: which is published in the 5th volume of Baron Masere's Scriptores Logarithmici. He has lately given another remarkable specimen also of this turn of mind in a general geometrical investigation of many curious and interesting properties of the circle, printed in the 6th volume of the Transactions of the Royal Society of Edinburgh; from which the

* Mr. Playfair, who was much noticed by Dr. Wilkie when he attended his school, was honoured with his particular friendship as long as he lived.

very beautiful, extensive, and much celebrated theorems of the late truly elegant and inventive geometer, Dr. Matthew Stewart, respecting it, that were published by him, without demonstrations, sixty years ago, are derived in a very simple and concise manner, as corollaries. Mr. Glenie is also the author of the "Short Essay on the Modes of Defence best adapted to the Situation and Circumstances of this Island;" which made such an impression on the public mind, as to prevent the execution of a system of defence for Portsmouth and Plymouth dock-yards, which was certainly much better calculated for the subjugation of this country, and the subversion of its constitution, than any other scheme that had ever been submitted to the consideration of parliament. In the debate and division of the house of commons on that subject, in which the principles of the Short Essay were vigorously maintained, and the pamphlet itself quoted, the duke of Richmond's projected works for Portsmouth and Plymouth were rejected by the casting voice of the speaker, Mr. Cornwall; the most important vote, perhaps, that was ever given in the British parliament; as Mr. Glenie's was, I suppose, one of the most important political services that was ever directly performed by any mathematician. For this service, lieutenant Glenie was forced to leave the engineer corps, in order to avoid being ruined by the expense of continually moving from one station to another. In 1785, he was ordered, by the duke of Richmond, master-general of the ordnance, to New Brunswick. He had not been there

above three months, when the master-general, contrary to his own printed regulations, and in a time of profound peace, ordered him to Grenada. His friends wrote to him, saying, that they understood it to be his grace's intention to keep him constantly moving from one place to another, till he should force him to leave the corps, and therefore advised him to resign. He accordingly did resign, and quitted a profession of which he was passionately fond, and in which he had signalized both his courage and skill, in Canada, as appears from the dispatches of lord Dorchester, in 1778. Though the projected works for Portsmouth and Plymouth were set aside, the duke was permitted to carry on part of the extensive plan, which he had in contemplation when he drew up his report of 1783. This occasioned another publication by Mr. Glenie, entitled, "Observations on the Duke of Richmond's extensive Plans of Fortifications, and the new Works he has been carrying on since those which were set aside by the House of Commons in 1786."

It may readily be supposed that a man who possessed such literary accomplishments, and at the same time such talents for conversation, as Dr. Wilkie, would form a very distinguished member of a literary society or club. So he did. When he was a young man, a student at Edinburgh, and afterwards a preacher in the vicinity, the Scottish metropolis had began to be distinguished by ardour and enterprize in every walk of literature and science. And a literary society was formed, which not only discussed questions among themselves, but main-

tained a correspondence with several eminent literati and philosophers in different places. In that society there was not one whose arguments or course of reasoning, in the dispute or debate, made generally so deep an impression, and carried so much conviction to the minds of all present, as Wilkie's. In these were exhibited a striking proof and example of the connection between eloquence and a candid and sincere disposition. The unrivalled success of Wilkie in debate arose not more from his fine genius and extensive learning, than the sincerity and simplicity of his moral character. It was to this chiefly that he himself attributed his success in literary disputation. When he was complimented on this, he would say, "When men of equal powers take opposite sides of a question, the balance is naturally cast in favour of him who takes the right one. I find that men of bright parts are very apt to take the weak or wrong side of a question, that they may display their reasoning powers. I always deliver my sincere sentiments, which I can unfold and maintain more easily than I should any others."

Among the members of that club, and the particular friends of Wilkie, were the late Sir Gilbert Elliot, father of the present lord Minto, lord Elibank, principal Robertson, Dr. Adam Smith, Mr. J. Hume, professor Ferguson, Mr. Alexander Wedderburn, afterwards lord Loughborough, and others, who attained to great distinction in both the law and literature. Though many of these had been more fortunate than he, in the pursuit of literary fame, he

never spoke of any of them with the smallest degree of chagrin or envy. On the contrary, he was fond of telling anecdotes of them in a good natured and friendly way, and describing the peculiarities of their genius, turns, and habits. Indeed the most perfect candour, and the most sincere love of truth and justice, formed the basis of his character.

It was a very considerable time after Mr. Wilkie was licensed to preach the gospel, before he obtained a living, or kirk. During this interval, amounting to about ten years, he managed the farm, which, with the charge of the family, was left on his hands by his father. On the Sundays, he occasionally preached, as is the custom for probationers, or preachers, for the ministers settled in the neighbourhood. On one of these occasions, the late earl of Lauderdale had the sense to discover Mr. Wilkie's uncommon parts and attainments, and the merit soon after of rewarding them as far as he could, by settling him as minister at Rathoe.

Dr. Wilkie was an excellent farmer, but paid very little attention to theories of agriculture. He read few books on that subject. One maxim of his deserves to be recorded, "I never draw any conclusion, said he, in matters of husbandry, but from direct experiment, and I never reason from analogy." The example he set of an excellent method of husbandry was of great use in that part of the country, where he spent the last years of his life. The people in the neighbourhood of St. Andrews were astonished to find a professor who could talk to them in their own language, and teach them how to raise excellent crops of turnips and potatoes.

He was a great sloven in his dress, and regardless of all gentility and elegance of every kind. He was frequently to be seen hastening through the streets of St. Andrews, with a shabby great coat, his wig, as usual, awry, and his hoes on his shoulder, to work in his fields. He was parsimonious, and fond of money. Yet he was in the habit of sending very considerable sums to housekeepers in St. Andrews, whom he knew to be struggling hard under poverty, not only to escape being burthensome, but to maintain a decent appearance in society. This, as was conjectured before, but not fully known till after his death, he did in the most secret manner, exacting as a condition, profound secrecy from the parties relieved by his bounty.

The following anecdote, however trivial in appearance, is well calculated to give an idea of Dr. Wilkie's genius, habits, and manner in society. In musing on any subject, when any ludicrous idea occurred to him, which often happened, he would, without saying a word, burst into a fit of laughter, and then give an account of the subject that had moved it. Among the professors of St. Andrews, cotemporary with Dr. Wilkie, was Mr. Morton, professor of Humanity, and afterwards of Greek, who was in many, nay, most respects, the very opposite of Dr. Wilkie. He was not a man of genius, nor yet of very great learning: though well enough qualified to teach languages, and give lectures in philology, and remarkably careful and diligent in the discharge of his professional duty. Having acted as private tutor and travelling governor to several young gentlemen and noblemen, he was completely

fashioned to the world; and to dress, and all the exterior decencies of life, most punctiliously attentive. Having no children, and being of a liberal turn of mind, he was withal wholly indifferent about money, beyond what was necessary. One day, Dr. Wilkie, when it was his turn to be hebdomader, and preside at the college table, after a silence for a few minutes, without a word, by way of preamble, gave way to a hearty and almost immoderate fit of laughter. "I have been thinking," said he, "that Mr. Moreton would not have one hair of his wig out of its place for a GUINEA. This single stroke was highly descriptive of both him who made the observation, and him who was the subject of it.

Dr. Wilkie was not insensible of the defects of his own character. "The difficulties," he said, "in which I, with my sisters on my hand, was early involved, strongly impressed on my mind, the value of independence, and, I fear, that I am still too much attached to the means of securing it." The candour of this acknowledgement is, perhaps, the best apology that can be made for the failing that gave rise to it.

He was passionately fond of music, and no bad performer on the violin. He was, in a word, not only both a natural and moral philosopher, of the first classes, but a poet of great powers, and a lover of all the arts. Yet he was never known to betray the smallest symptom of being in love: though he liked to converse with sensible and accomplished women; and was not backward, or niggardly in his praises of female beauty, or other attractions. He was very happy when any of the ladies who visited

his sisters, who lived in his house till his death, expressed any satisfaction with his performances on the violin: he very readily gave a tune on the fiddle, in exchange for a song. The situation and character of the university of St. Andrews, at the period to which these anecdotes refer, excite deep regret, when we consider the state into which it is now fallen. For a long series of years, perhaps from the very institution of the university, there was, probably, a gradual relaxation of discipline, and a departure from antient usages, as well as doctrines. This relaxation and departure, is, indeed, incident to all human institutions. Many circumstances in the constitution of the university were necessarily changed with the changes of religion, at the reformation, and at the revolution. There was not any good reason, however, that I know of, for abolishing the custom of shooting annually for the silver arrow, which tended to nourish a manly spirit, nor yet for a remission of professional duty, or the gradual encroachments that have been made on the rights of the bursars.

By the original constitutions of the colleges, the scholars on the foundation, or the bursars, received the benefit of the college lectures, without paying any fees. The professors were paid by lodging, board at the public tables, and a salary. The other bursars, maintained by land bequeathed for that purpose by the crown, or individual noblemen and gentlemen, were understood, in all respects, to be on the same footing with the bursars depending on the original college estates, and inducted by the provosts and regents, on a public trial of merit, or on competition.

There were not any fees paid, originally, by bursars, at either St. Leonard's, or Salvator's college, any more than at St. Mary's, or the Divinity College at this day — here, indeed, no fees are taken from any one. It has been judged indecent, and perhaps a kind of simony, to take fees for instruction in theology. The principals and masters of the colleges were the administrators of the funds mortified, (in the language of the Scotch law,) for the maintenance and instruction of those accessary bursars, just in the same manner as they were administrators of the funds, mortified for the maintenance and instruction of the bursars, originally on the foundation. No fees were taken, at first from what, for the sake of distinction, I have called accessary, any more than from the first established bursars. The farms, of which the colleges were the managers, and administrators were supposed to be, in all instances, a reasonable and full equivalent for lodging, board, and instruction, and, in some instances, somewhat more. But in process of time, fees were demanded first from the holders of bursaries, not originally on the foundation, and by and by even from those that were. In the time of popery, the principals and masters lived wholly within the walls of the college, being monks: so, also, did the regents, or masters, in the time of episcopacy, and for some little time after. In those periods, a professorship was not thought so good a benefice as a church living; and the regents commonly looked forward to some preferment in the church, just as our fellows of colleges do at Oxford and Cambridge. The university, or colleges, were patrons of a very great num-

ber of church-livings; some of which, at least, it appears, were preferred to professorships. The case is now quite altered; it is reversed. Clergymen are very desirous of becoming professors at St. Andrews; and it is no wonder. The emoluments that accrued to professors have become greater; their labour less.

When the monkish professors were secularized by the establishment of the kirk, they crept gradually out of their apartments in the colleges, lived in houses of their own, in the town, and became fathers, or masters of families. As the university estate was productive, greatly beyond its immediate exigencies, though not beyond the progressive improvements, that may be supposed to have been intended and implied in the same spirit by which it was established; the masters easily obtained grants from the crown, of liberal allowances in money, in lieu of their former lodgings and board in the colleges. They afterwards obtained an allowance, also, for gowns, or, what I think was called in their petition, to the barons of the exchequer, professional paraphernalia: in short, they found it an easy matter to obtain, out of the surplus fund, any grant for which there was any shadow of reason.

At the union of the two colleges of St. Salvator and St. Leonard, the salaries of the professors were fixed at a determinate sum of money, one hundred and fifty pounds a year, each, and two hundred pounds to the principal: one hundred and fifty pounds a year, with the fees of the classes, was reckoned a liberal provision for any public teacher, at that time; and so it was. It was neither so great, to

supersede their efforts to draw, by their reputation, students to the university, nor so small as to leave them wholly at the mercy of contingencies. The overplus income arising from the college estates was to be at the disposal of the crown, but understood to be laid out in repairs and improvements.

About nine years after the union of the colleges, that great pile of buildings on the north side of the United College was begun, and in two or three years more it was finished. The rough appearance and the projecting stones at the east end of this were calculated for a junction with another great pile, to bound the square on the east side, and some old and ruinous buildings were cleared away for that purpose, intended to be carried into execution as soon as the surplus funds of the United College should be adequate to the expense. About the same time, that is, 1760, the college chapel was repaired, and in a few years there after the public library. The expense of these erections and alterations, which must have been very great, was altogether independent of the annual expenditure of the United College, and defrayed out of the growing or overplus fund; and as no other than very trifling expenses appear to have been incurred since the year 1760, this surplus fund, through the intelligent and faithful management of the professors, must have arisen to a great amount.

I was informed by many inhabitants of St. Andrews, where I remained for several days, revisiting old scenes and old acquaintance, that the yearly rents of certain farms belonging to the United Col-

lege and in the vicinity of St. Andrews, the Over and Nether Kenlies, Balraymont, Scooney Hill, and Trolside, in the year 1760, did not exceed one hundred and eighty pounds; but that the surplus rents of these farms, together with some acres which have been added to the farm of Scooney Hill, after deducting these one hundred and eighty pounds, now exceed nine hundred pounds sterling per annum. This additional rent of nine hundred pounds per annum could not have made any part of the annual expenditure of the United College in 1760: for at that time it did not exist. It has been made up of the gradual increase upon the expiration of the leases, and the grants of new ones; and this nine hundred pounds a year, with the accumulations of the interest thereon from 1760 up to the present time, must altogether amount to a very great sum, independent of the ordinary expenditure of the United College, and equal to the endowment of several new professorships. But, if so large a sum has accrued from the growing value of these three or four farms, how much probably has accrued from the progressive rents of the whole university estates!

The colleges are entitled to draw the stipends of all the churches of which they are the patrons during the vacancies. These casualties, which are altogether independent of the annual and ordinary expenditure of the colleges, being faithfully collected and accumulated with the growing interest, must, since 1760, have arisen to a very considerable amount.

I am assured, also, that the bursaries, (of the

funds for which, it must be observed, the colleges are the agents and administrators) have not always been filled up, and that, of consequence, these vacant bursaries too, as well as the vacancies of churches, help to swell the surplus funds of the university of St. Andrews.

The Ramsay bursaries, paid out of a farm near Kenoway, have been raised from three to five, and augmented from fifteen to twenty pounds each. On the expiration of the lease, the rent was raised from forty-five pounds a year to one hundred and sixteen pounds. The patron, Sir Alexander Ramsay, perhaps a little apprehensive lest the gift of his ancestors should be inverted or misapplied, took care that it should be applied to the purpose for which it was originally intended. He therefore proposed that the augmented rent of one hundred and sixteen pounds should be divided into five bursaries of twenty pounds each, leaving the remaining sixteen pounds to be applied to the repairs of the houses and the improvement of the farm; to which the professors readily consented. This disinterested and ready consent of the professors tends to falsify the report that an influence in disposing of bursaries in the gift of the colleges has sometimes been sold for some proportional part, or participation in them. It is, I believe, pretty certain, that an offer of this kind was on one occasion made by a certain member of the university, but it was rejected, nor has any similar offer been repeated.

Out of all the numerous foundations of this kind at St. Andrews, we do not hear of any in-

crease or augmentation similar to that which has taken place in the Ramsay bursaries. If all the other bursaries are capable of a like augmentation, the wealth that may be put in requisition for the benefit of the university must be immense.

It is accumulated not only by the progressive value of the college farms, but the bursary farms, of which also they are administrators. The patronage of the United College is very considerable: they are the patrons of sixteen table bursaries, and of several churches, as well as professorships and offices within the college. This has divided the professors into two parties, though at present of unequal strength or numbers. Their intriguing policy and scrambling for superiority is much spoken of.

On the occasion of a vacancy in the professorship of Greek, Mr. Henry Hill, a student in divinity, and a very young man, brother to Dr. George Hill above-mentioned, and brother-in-law to Mr. Cook, professor of moral philosophy, who had married their sister, was immediately proposed for that office. Many expected that it would have been offered to the professor of Humanity, the truly learned and ingenious and worthy Dr. Hunter, the friend, and in a manner, the eleve of lord Monboddo; than whom a person better qualified to fill the vacant chair was not to be found perhaps in Europe. The emoluments of the Humanity were not near so great as those of the Greek chair; and Dr. Hunter had a numerous family of the best brought up and amiable daughters. Dr. Hunter insisted that the new professor should be

chosen by competition, according to the original constitution of the college; declaring, at the same time, that he would not offer himself as a candidate.

It was proposed by the party in opposition to the Hills, that the Rev. Dr. William Brown, son to the worthy professor of church history at St. Andrews, where he was educated, minister of the English church at Utrecht, and who had attained to not a little celebrity in Holland and Germany, should be invited to the vacant chair. This was a thing so natural and plausible, that it was not objected to even by what was called the family compact. A deputation waited, with the offer, on professor Brown, who could not answer for his son's acceptance until he should hear from him. This delay was not agreed to, and Mr. Henry Hill was chosen. Dr. Hunter appealed to the court of session at Edinburgh, and urged the law of choice by competition, as is the case in the Marischal College of Aberdeen; but this law of the United College at St. Andrews, the court declared to be obsolete, and confirmed the appointment of Mr. Henry Hill. By this time, the Right Honourable Mr. Henry Dundas, whose influence was so great in Edinburgh and in every part of Scotland, enjoyed among his other offices the dignity of being chancellor of the university of St. Andrews.

As I have made an extract from the Annual Register relating to the old chancellor, so I shall here make another relating to the new one. "Mr. Dundas was not only fair, liberal, and generous, in the intercourses of private life, but, in his conduct as a minister towards different classes of men, as the

Scottish emigrants; the Scottish clergy; that glorious and important class on whom our security so much depends, the seamen, with their relations; the French refugees, and other foreigners in the service of government; and some other classes, besides individuals without number. Of letters, except the letter of the law, he neither was nor pretended to be a patron, admirer, or great judge. His genius, habits, and pursuits, were wholly turned to business and politics. Never did the Muses courtsey so low to power as when the university of St. Andrews chose for their chancellor Mr. Henry Dundas."

Soon after this, the tables at the United College were abolished, and the numerous apartments in the college almost wholly deserted. The bursars, instead of a table, and lodgings kept in proper repair in the colleges, were allowed what the masters judged to be an equivalent in money. Thus they were exempted from the duty of hebdomaders and perlustrators; thus the expense of cooks, porters, and other officers, might be saved; and thus, too, the expense of repairing the apartments for lodging the students would also be cut off. The professors seemed to shrink from the trouble of the antient order, and to retire within the bosom of their own families. After two or three years, however, the tables were restored.

The professors, however, talked slightingly of lodging and board in the colleges, as not proper for young men of fortune, whom they drew to board in their own families, or boarding-houses kept by their poor friends, particularly such of their fe-

male relations as were not disposed of in marriage to professors, or to candidates and expectants of professorships.

In the poor kingdom of Scotland, the revenues that had passed by donations from the crown and individuals, before the Reformation, into the hands of the clergy and universities, were greater in proportion to the whole lands or revenues of the kingdom, than in any other country of equal extent and wealth in Europe. The revenues of the archbishop of St. Andrews are computed, due allowance being made for the depreciation of money, to have been equal to those of the archbishop of Toledo at this day; and the university of St. Andrews was proportionably richer than any of their universities. Besides landed estates for the repairs and extension, as occasion might require, of the public buildings, the purchase of books, and the maintenance of the principals, professors, and bursars, the university of St. Andrews enjoyed the patronage, as above observed, of a very great number of kirks, or ecclesiastical benefices, the disposal of which, it was understood, that they would be the just remunerators of literary merit. A great number of these rights of patronage was sold about forty years ago to the present earl of Fife.

It is a fundamental law in presbyterian discipline and government, that no minister shall hold a plurality of benefices. But a precedent has lately been established, in the case of the Rev. Dr. Arnott, professor of divinity, and minister of King's Barns, by which the possessors of St. Andrews, who have studied theology, may hold, together with their

professorships, any of the church livings that remain in their gift.

On the whole, it appears that the colleges of St. Andrews must have a revenue more than four times greater than their expenditure. To suppose that this large overplus sum has been impropriated or embezzled would be equally inconsistent with the integrity of the professional character of public instructors, and to known facts. So careful have they been of the management of that surplus fund, that when public requisitions were made, which would have fully justified extraordinary measures, they made the library fund answerable for this contribution of two hundred pounds to government. The hitherto useless overplus of the rents must, therefore, as some think, be in a very advanced state of accumulation, and more than sufficient, if not to double the number of the professorships, bursaries, and tables, yet fully adequate to the addition of competent teachers of the French and other modern languages, additional branches of practical mathematics, a chemical apparatus and professor, and the endowment of a military academy, and at the same time afford a very liberal supply to government, without touching the funds appointed for the purchase of books.

Upon the death of principal Maccormick, uncle to the Hills, renowned for telling pleasant stories of a certain kind, when a clergyman in the vicinity of Edinburgh to the lord president Dundas, Mr. Henry, and other branches and friends of the Arniston family, Mr. Dundas, the new chancellor, referred the nomination of his successor to

the professors of the United College, provided that they should be unanimous in their choice; but reserving the nomination of a principal to himself if they should not. The opposite parties, who were then scrambling for the superiority, could not agree, and Dr. Playfair, the compiler of an extended edition of Blair's Chronology, and minister of Meigle, the parish of Belmont, the usual residence of the late lord privy seal, the honourable Mr. Stuart Mackenzie, brother to the earl of Bute, was appointed by the crown to the vacant office.

On the death of Dr. Rotheram, an Englishman, professor of natural philosophy, the intriguing policy of the professors was again displayed, and Mr. Macdonald, minister of Kemboc, who had the merit of having married a sister of the professor Hills, was appointed by their party, which was also considered to be that of the chancellor, to the vacant office. Mr. Leslie, the professor of mathematics at Edinburgh, was among the candidates rejected. The number of students at the university of St. Andrews, which, about twenty years ago, was one hundred and sixty and upwards, and of which about one hundred and forty were students of philosophy, has been reduced to an amazing degree; insomuch, that from the one hundred and forty at the United College, the number of students there, notwithstanding the great number of bursaries, which must operate as premiums in drawing students to this famous seminary of learning, for the last year, 1805, was only fifty-six, of whom there were only seven that attended Mr. Macdonald's class of natural philosophy.

Pluralities of bursaries have begun to take place in the university of St. Andrews, as well as of benefices. A student, some years ago, held two bursaries, amounting together to twenty-five pounds per annum. He also held one of those called table bursaries at St. Mary's College. Another student had been soliciting a table bursary for years. He hoped for the first that should become vacant; but this was given to him already in possession of two. The COMMON schools above described, for the maintenance of order and discipline, and the visitations and exhortations of the principal of the United College, have for many years been discontinued.

A great part of the wing forming the west side of the quadrangle in which the college fabric consists, or was intended to consist, is in a very decayed state, and going fast to ruin.

The apartments in St. Mary's, or the Divinity College, for the reception of students, are few of them at all inhabitable. In both colleges, every thing in the shape of repair and expense is carefully avoided.

If the students should be discouraged and driven away, and even the bursaries not claimed, the saving of the necessary repairs, and the funds for the bursaries, would swell the surplus fund already so great to an enormous amount. The factor for the United College used formerly to be some man of business. It has, of late years, been thought proper and expedient that the college factor should be one of their own number. The college factor is now Mr. Henry Hill.

It is certainly to be expected that the professors,

who are all very respectable and honourable gentlemen, will be both able and willing, nay, desirous, to give an account of their stewardship, of the superabundant college funds, which must be fully adequate to the endowment of many new professorships, and other improvements for the advancement of learning. The noted decay of the colleges has long been manifest. Even the bursaries (whose funds, as already observed, are at the disposal of the colleges) are not always completely filled up; and that scrambling of the two parties among the professors for the patronage of so many offices, and particularly the disposal of the last vacant professorship, as a sort of marriage portion to the husband of a sister, has had such an effect on the university, and particularly on the natural philosophy class, that it cannot escape the observation of any traveller; it being the common talk of St. Andrews, and of every company in which St. Andrews is mentioned. This intriguing policy has certainly a direct tendency to convert the patronage of the university into the patrimonial interest of one or a few families.

Amidst this contest for patronage, so great an indifference to the interests of learning and the university has taken place, that they do not even take the trouble of proposing subjects for prizes. Some years ago, Dr. John Gray, of Somerset-Place, who was educated and received his degree of LL.D. from St. Andrews, founded two prizes of five guineas each for the encouragement of the younger students of that seminary; but last year the university neither adjudged these prizes, nor even proposed the necessary questions and trials.

When the rapid increase in the price of all the necessaries of life, or in other words, the rapid depreciation of the value of money, is considered, the inattention of the professors of St. Andrews to the interests of the university, and their own, is truly astonishing. Instead of relaxing in that diligence, order, and that beautiful and wise economy which formerly drew so considerable a number of students to their schools, and consequently fees, one would think that they should rather use their utmost endeavours to maintain, and, if possible, improve them. That they would encourage the lodging in the college, and boarding at the college table; that they would keep the apartments in excellent repair, add any conveniences that might be wanted, and even that extension, elegance, and grandeur, to the fabric of the college, which were intended, and for which their funds are so abundantly competent; and, above all, that they would invite to their vacant chairs men of learning, talents, character, and celebrity. As to the idea of bettering their circumstances by thinning the college table, and drawing boarders to their own houses, if such an idea to any great extent be after all entertained, as is said, it is wholly unworthy of even the calculating powers of professors; for, if the university lose its reputation, and sink into insignificance and oblivion, where are they to find boarders?

But, in consideration of the change of circumstances above-mentioned, it would not be reasonable to make that means of living dependent entirely on their own exertions, in addition to the salaries fixed

at the union of the colleges. They should be at least doubled; nor would there be any hesitation in this on the part of the crown, if they would only present a petition for that purpose. Their indefinite accumulation of the overplus fund is not to be commended. They have, probably, some grand designs in view, with which they intend to astonish the world, when once that fund shall be thought fully adequate to their execution. But there are some things that appear necessary to be done now, and which might be done at no great expense; and, the superabundant fund, without being very greatly diminished, might spare the addition to their salaries just mentioned. Nay, the barons of the Exchequer, though not applied to, should generously interfere, and request the professors, amidst their solicitude for the augmentation of the superabundant fund, to have some mercy on themselves, and appropriate out of this, one hundred and fifty pounds annually each to their own use, which, with the class fees, if the college should return to the spirit and regimen that prevailed from 1760 to 1790, and to which they should be powerfully exhorted, would form a very comfortable and genteel livelihood.

The streets of the city of St. Andrews, still inhabited, are three, running nearly parallel from west to east, but not quite parallel, as they all terminate within about a hundred yards of the cathedral at the east end. These streets are intersected at right angles by narrower streets, called Wynds. In a line nearly parallel to these, there was once a street called Swallow-Street, running beyond their utmost extent on both the east and west, between them and the

great ledge of rocks on the north, that secures the town from the raging billows of the ocean, when agitated by the north and east winds—where this ridge of rock ceased to interpose, Swallow-street was undermined, and fell into the sea. It was a full mile in extent. Vestiges of it are every where still to be seen. It is now, though the antient name be still familiar, and frequently mentioned in written-deeds, as well as in some printed publications, called commonly, for what reason I know not, by the whimsical name of the *Scores*. On the south side of the south street, and nearer the west end than the east, is a much admired ruin of a chapel, belonging to a convent of Gray Friars.

The remains of the cathedral, demolished by the reformers, are grand and sublime. Both towers at the east end are still standing. One only of the western towers now remains; and a part of the west end of the outer-most south wall. Near the east end of the ruined cathedral are the remains of a chapel and tower, constructed in the elegant simplicity of Grecian architecture, of hewn stone, of an exceedingly hard and durable texture, which, instead of mouldering away, through the corrosive influence of the atmosphere, appears to gain solidity by time. It is as hard as granite, or whinstone, and must have been fetched from a distance; as the quarries in the neighbourhood are all of free-stone. The tower, called now the square steeple, is a beautiful, massy, and lofty pile, seen with admiration at a great distance. The wooden fabric, running from the bottom to the top, and consolidating this fine piece of architecture, on the inside, having fallen, through the

lapse of ages, into decay, was lately properly repaired, by order of the barons, at the expense of the exchequer. This chapel and tower, which, it is evident, was built before the introduction of the Gothic or the Saxon style, is said, by all the ecclesiastical historians who have mentioned it, to have been built by St. Regulus, or St. Rule, a Greek monk, who came to convert the Picts, towards the close of the fourth century. St. Andrews was from hence, for some time, called St. Rule; and by the Highlanders it is still called Kilrule, and Kilraymont. It was called by its present name when the Picts were driven out of Stratherne, Fife, and other counties, to the south of the Grampians, by the Scots.

At this time the metropolitan church, which under the Picts had been at Abernethey, was translated to St. Andrews; and the town was new peopled by a colony of Scots, particularly those under the command of Fiffus Duffus, whose great services to king Duffus were rewarded with all the lands of that shire, formerly called Peight Landia, and which Fiffus, from his own name, called Fifland, now Fife.

The wall surrounding the priory, which, with buildings, gardens, and fields, was of vast extent, is still almost entire. It is fortified with bastions, in its whole extent; some round, some square. Part of the priors and sub-priors houses are yet standing. The whole extent of the inclosure or fortification was more than a mile in circumference. On the north side of the town, on the brink of a perpendicular rock, washed on two sides by the sea, are seen the ruins of the episcopal palace, which has ob-

tained in St. Andrews, the name of cardinal Beton's castle. It was a very spacious quadrangle, including a large area; and fortified, on the two land sides, or faces, by turrets, and a very deep and wide moat; which, on the west side, is now almost wholly filled up—not so on the south side. From the ruins it appears that the walls, which were amazingly thick, consisted of two parallel walls, with a strong cement of some stuff, in a fluid state, poured in between them, and consolidating them into one mass. In this quarter of the town the sea has made great encroachments on the land. It has undermined, on the south-east angle, part of the wall of the castle, which is seen lying within the water-work in enormous masses.

The prosperity and opulence of St. Andrews, before the reformation, may be commenced from this single circumstance, that there was an annual fair here, commencing in the beginning of April, which lasted for some weeks, and to which there resorted from two hundred to three hundred vessels, from all parts of the commercial world.

When we think of the number of religious houses formerly established at St. Andrews, and the magnificence and grandeur of the cathedral and priory, on the ruins of the same kind at Melross, Arbroath, Elgin, and many other places, and on the whole that the remote, mountainous, and poor kingdom of Scotland, should have possessed a much greater number of religious edifices and foundations, than some other countries in christendom of equal extent, and much greater wealth and natural fertility, one is

lost for a time, in wonder and amazement. But such is the intricacy of human affairs, that many circumstances involve consequences the very reverse of what we should naturally have expected. The poverty, and the barbarous state of Scotland, and the adjacent isles, awakened the religious charity and zeal of the catholic church. Missionaries were sent from Rome for the conversion and instruction of the natives, and contributions were made for the establishment of religious houses. Even Ireland experienced the happy effects of that christian spirit, with which the patriarchs of the church of Rome embraced every corner of the christian fold. Artists were sent into the seats of barbarism for the constitution of cathedrals, chapels, monasteries, and nunneries; and sums of money were remitted annually for their support. It is to the monks, more than to any other set of men, that the nations of Europe remote from Italy, the centre of the sciences and the arts, owe their best lessons and examples in both agriculture and mechanics.

Archbishop Sharp's monument, the fabrication of which was a work of some years, erected in St. Nicholas's, or the town church of St. Andrews, is of the finest marble, and has a grand appearance: though having been barbarously daubed over with white paint, by way of cleaning and improving it, by some one of the bishop's descendants or relations, the beauty of it is considerably lessened. Archbishop Kennedy's tomb, in the college chapel, or church of St. Salvator, is greatly and justly admired as a fine piece of sculpture.

Archbishop Sharp, as above observed, had been minister of Crail, and been sent by the covenanters to London, to procure some respite from their real or supposed oppression. Mr. Sharp, though active while in Scotland, in opposing the measures of government, and not less zealous in pleading the cause of the covenanters, yet, while at London, (as the cardinal who was chosen pope saw things in a different point of view after his elevation to the popedom) after he was offered the archbishoprick of St. Andrews, saw things differently; and, contrary to what St. Paul was, from a preacher, became a persecutor. However, some years after, while he was returning from Edinburgh with his daughter, who was about to be married, he was surrounded in his coach, by nine or ten people, in disguise, on horseback, who dragged him from his coach, bade him prepare for death, and then shot at him, and left him thinking that he was dead, which he pretended to be; but lifting up his head, and whispering to his disconsolate daughter, that he was not hurt, they, observing this, not being far off, returned, and soon dispatched him. And, what is remarkable, though it was known who it was that murdered him, yet none of them suffered for it. The whole country favouring them, they all, in one way or other, escaped.

The bay of St. Andrews is sometimes tossed by north-easterly winds into waves almost as tremendous as those of the Bay of Biscay. Not many years ago one of these, in a moment, laid flat a pier that had cost two thousand pounds. Ships labouring in this bay, in the utmost distress, are often seen from

the windows of the United College, while the student sits comfortably at his fire-side, reading or musing, perhaps, on the famous passage of Lucretius.

> Suave mari magno turbantibus æquora ventis
> E terra magnum alterius spectare laborem,
> Non quia vexari quemquam jucunda voluptas,
> Sed quibus ipse malis careas, quia cernere suave est.
>
> *Lucret. lib.* ii.

Thus admirably well translated by Mr. Mason Good.

> How sweet to stand, when tempests tear the main,
> On the firm cliff, and mark the seaman's toil;
> Not that another's danger soothes the soul,
> But from such toil, how sweet to feel secure!

It is astonishing to see how many empty houses are in St. Andrews; and there is, perhaps, some propriety in applying to St. Andrews, the sarcasm that, instead of a board on every house, intimating, that it is to *let* or *sell*, they had better intimate at the entrance, a city to let, or be sold.

While walking through St. Andrews one day, I fell in with two good-looking young men, in company with two very handsome females, but rather fantastically dressed. As they were not shy, and I wished to see human nature in its various shades, I entered into conversation with them, and found, from the multiplicity of childish and ridiculous questions they asked, that, though they were composed of excellent flesh and blood, had tolerably good natural parts, and a considerable share of that knowledge which arises from books, they knew nothing of real

life. Upon inquiry, I found, that this was the family of a gentleman in this part of the country, of a very peculiar turn of mind; who, having lost a beloved wife, the mother of the children I had seen, was soured with his loss, and became extremely anxious about the education of these children. Being in easy circumstances, and having a large garden, or rather field, including a garden, surrounded with a high wall, he resolved to call in teachers to instruct them in all the branches of knowledge, but that they should never go without his premises till they were grown up, and could think and act for themselves. This he actually did; for, during near twenty years, they scarcely ever went beyond the limits of his garden. But though his children were thus confined, their health was no less an object of his care than the improvement of their minds.

At length, having scarcely seen any human face but their teachers, they were permitted to sally out and see whether the world and men were what they are represented in books. The truth is, that the young ladies, the one about seventeen, and the other not much younger, though they knew music, dancing, geography, astronomy, chronology, history, &c. &c. astonishingly well, and were accomplished in a variety of important points, when they saw a handsome young man, could not help standing and gazing at him; as their brothers did at the young women. Though handsome, and endowed with an uncommon share of natural sagacity, yet, so extremely childish were these young ladies, that they asked me why I did not wear knee-buckles, and how much the narrow riband that tied my shoes might cost. Their

brothers desired me to take off my hat in the streets, which I did, and shew them the inside of it, as it happened to be not exactly the shape of theirs; and they could not conceive how, though larger, it could be so much lighter than theirs. In the mean time, the young ladies were importuning me, to explain this and the other sign over the shop doors; and I observed, that when they bought any fruit, or sweetmeats, they desired the persons from whom they bought it to allow them to taste it beforehand.

A young man, without any fortune, who had access sometimes to their father's house, took an opportunity of taking one of these young ladies by the hand, and whispering in her ear, "will you marry me?" to which she readily answered, "yes, I will." An elopement to Edinburgh was concerted, and made. They were married; and the affectionate father soon reconciled to the marriage.

There are very few fish to be found in the inner part of the bay of St. Andrews; owing, I suppose, to the tremendous waves that are generally continued here for several days after a storm has subsided; and, owing to the same cause, scarcely any at the mouth of the Eden, a considerable river that runs into it. So that the fishers are obliged to go a great way out, and commonly as far as Fifeness; but then as seals, in crowds, are often to be seen sunning themselves on sand banks in this neighbourhood, it is surprizing, that some method is not entered into for catching them. In places where bears, lions, tygers, wolves, and the like are to be found, the hunters, covered with a skin, and imitating the appear-

ance, gestures, and motion of the animals, they wish to catch, often attack them, having a sword concealed: and the Chinese, when they go after wild geese, ducks, &c. in the sea, or lakes, swim among them, having only their heads above water, and on it the appearance of a swan, goose, duck, or something the fowls are habituated to see afloat among them; and thus equipped swimming, or wading among the fowls they wish to catch, they pull them one by one quietly by the feet, below the water; and handing them to another person equipped like themselves, or filling their other hand, thus carry off multitudes, without disturbing the rest. Might not our people, in like manner, some how or other, put on the appearance of seals, and when the seals come ashore to bask themselves in the sun, which they often do, in multitudes, get between them and the water, and then, as seals cannot run fast, knock great numbers of them on the head? Not only do seals resort in vast numbers to the banks at the mouth of the Tay and the Eden, but to those of rivulets, and even brooks. They sometimes venture to come a little way into the two rivulets that fall into the sea; the one on the south, the other on the north, side of St. Andrews.

The charter of the city, here, is a small bit of parchment, not bigger than one's hand, and signed Malcolm III. The city keys are of silver.

The spot in Magus Muir, a few miles west from St. Andrews, where archbishop Sharp was murdered, has lately, by general Melville, been inclosed and planted; and a suitable monument, with an appropriate inscription erected on the spot.

I was astonished to find, that a barbarous and cruel custom was so long kept up in this place. Towards the end of every summer, the inhabitants here, and all around this part of the country, are in the habit of assembling to see what they term a cat race. The cat is inclosed in an old cask, which is suspended by a rope from the middle of a pole, each end of which is fixed at the top of two others. From this transverse beam, the cask is hung like a man from a gallows, and every person on horseback is at liberty, as he rides briskly below the cask, to reach up, and try to knock the end out of the cask, in which the cat is, so as to make her fall down among the multitude; several thousands of whom are generally assembled to behold this savage spectacle. He who either kills the cat, or makes her fall among the people, is said to gain the race. Nor is this all: the poor cat, which, like all others, generally lights on her feet, is chased, taken by the tail, and thrown up into the air, perhaps an hundred times, till she dies; and the poor animal, thus tost up into the air, glad, and yet afraid to light among so many people, some of whom she generally wounds with her claws in her fall, seems to afford the people of this place, forgetting that cats have feelings as well as themselves, a high degree of amusement.

Nor is their goose-race, as they call it, less a mark of their inhumanity. The poor goose is hung by the feet from a gallows, similar to that from which the cask with the cat is suspended, and its neck being denuded of the feathers, and well soaped or greased, to make it slippery, the savages riding below it raise

themselves from the horses as far as they can to get hold of the gooses head, which it naturally raises up to avoid them. In this manner, while they ride under it, they try to get hold of its head; and he who pulls off the goose's head, is said to gain the race. To see the poor animal wreathing its neck, and trying to avoid the savage hand that is about to pull off its head, seems to afford the people in this part of the country a high gratification.

FROM ST. ANDREWS TO FALKLAND.

From St. Andrews I set out for Cupar of Fife, the head town of the county. I was sorry to find the internal parts of Fife neither so rich nor so well cultivated as the borders, and the comparison verified, that Fife, like a laced coat, is richest about the edges. But the north banks of the Eden, exhibiting as you descend from the moor of Strathkinnes, to Dairsie mill and bridge, inclosed and well cultivated fields, for a great extent, is an exception. In this corner of Fife. I mean that included between this part of the Eden and the Tay, I should suppose that improvement in agriculture would be not a little stimulated by the vicinity of the flourishing town of Dundee. The late laird of Pitcullo, in this, the NORTH NOOK of Fife, was one of the best farmers in Europe.

Having put up my horse at the best Inn in Cupar of Fife, I found there a gentleman scarcely recovered from a fright he had got the night before. A person, it seems, was carrying, from the east coast of Fife, an hundred rabbits, to occupy a warren in the West Highlands. The person, who had the care of the animals, hired a room for them for the night: putting them all into it, and giving them greens, and other food, he shut the door; and, having refreshed himself, went to bed. The gentleman, whom I saw, being just arrived, and a stranger, asked for supper and a room, and went to bed; which happened to be

the room contiguous to the rabbits; but knew nothing of their being there. About the middle of the night, and in the midst of his sleep, the door between his room and the rabbits not being locked, a gale of wind arising, the door suddenly opened, and the whole of the rabbits, rushing from their own room, ran into the gentleman's; some running over his face, hands, and other parts of his body, both above and below the bed, and many of them seeking for shelter below the blankets. The gentleman, awaking suddenly, was much alarmed, and roared for help, but none appeared. Their keeper was asleep, as well as every one else in the house. Thinking himself surrounded by a thousand devils, which he found before, behind, and round about him, he, at length, found the door, and ran down stairs naked in the dark. The rabbits, as much afraid as the gentleman, following him, were down stairs before him; and, it was not many minutes till the whole house was in an uproar. When the candle was lighted, nothing appeared. The rabbits had dispersed, and hid themselves in different parts of the house. Hungary waters, spirits, &c. were brought to recover the gentleman; and it was not till the rabbit man appeared, and found his rabbits gone, that he could comprehend what had happened to him.

In viewing this town, which is neither large nor populous, I was astonished to find so many meeting-houses, and different modes of worship. A gentleman here had assumed the clerical character, I found, of his own accord, and taught a variety of unusual doctrines; among others, that the holy

kiss, spoken of by St. Paul, ought literally to be practised. Having a large and commodious house, he appropriated one of the rooms for public worship, and invited all to attend it. He had a large family, and among the rest three grown-up elegant daughters, who attended regularly on Sunday, and were saluted by every one that sat near them. How far this gentleman was right in his opinion of the *sanctum basium* I leave it to the critics to decide.

Our Saviour often discommended the long prayers of the Scribes and Pharisees, and their want of sincerity, while performing religious duties. But, as there have been hypocrites and pretenders to sanctity in all ages, so I am afraid there are in the present. Among these, I fell in with one here, who, though he frequently prayed for hours at a time, with his family, yet could circumvent, and impose on his neighbours; and it was a maxim of his, that there was no sin in taking cent. per cent. profit, where the buyer was so ignorant as not to know the value of the goods. Indeed, upon many occasions, he asked more than double what he would take; and, as they do with fish-women, they that knew him, generally offered him much less than he asked. Having determined to make Cupar my head-quarters for some days, I sent something to this gentleman to be repaired; as he was a mechanic, as well as a shopkeeper, and went one evening myself to inquire if it was ready. Upon knocking at the door, a servant maid soon answered it. While I was waiting till she came, I heard a person praying. The servant asked what I wanted. I told her, but said I would wait till prayer was over. She replied, "that is unne-

cessary, for I will go and ask my master." I said, you may when he is done. Saying again, "that is unnecessary," she went up to him, while on his knees, in the midst of his family, and whispered so loud, that I heard her at the door. Are the articles belonging to the stranger gentleman ready? No, he replied, but tell him, with my compliments, they will to-morrow; or at farthest the day after; and *immediately* resumed his prayer, saying, O Lord remember poor deserted Scotland! But the maid coming to me with his answer, I did not hear what followed.

The land proprietors, or heritors, here, were, some years ago, rather unfortunate respecting their church. Having occasion for a new one, and wishing it to be built economically, they agreed with a builder for about 1500l. sterling, and paid the money; but, after the church was finished, and the keys delivered to them, the foundation began to sink, the walls to crack, insomuch, that no body would go into it. At length it was condemned, taken down, and rebuilt from the foundation.

Being so near Falkland, where there is a royal palace, that was much frequented by the Jameses, kings of Scotland, I went to see it; passing through what is called the *How*, that is the Hollow of Fife. This is formed by the eastern part of the Aichil Hills, tapering off and dying away in the German Ocean on the north side, and the hilly land continued from the roots of the Lomond Hills at Falkland to Nidy Knockhill at Dairsie, on the south. The high land, on either side, bends inward, both at the east end at Dairsie, and the west end at

Strathmeiglo: where the Lomond Hills approach so near to the Aichils, as to form a valley little more than a mile in width. The How of Fife, where longest is about nine miles, where broadest somewhat above three. It is watered in its whole extent by the Eden; which, however, runs on the whole nearer to the south side than the north. The middle part of this oval district, which is sandy and moorish, is in many places covered with fir woods. Those on the estate of the earl of Leven, near his magnificent and beautiful seat, called Melville house, are of great extent, and great value. The trees grow to a large size; and, when plots are cut down, they are sometimes converted, after the rotting of the roots, into arable land, and sometimes planted again, not only with firs, but other kinds of wood. The village and parish of Monimail, in which Melville house is situated, is celebrated for both its amenity and salubrity, by the historian, George Buchanan. It has a southern exposure, on the foot of a hill, or rather hilly ground, by the incurvation of which it is protected from every wind, except that from the south, and south-west. The soil, though only a light loom, is not unfertile, and the air is dry, and very conducive to health and comfort. A woman died lately here at the advanced age of 105.

In passing from Cupar to Falkland, three objects, which emphatically mark the character of different periods in the history of Scotland, arrest attention. These are Scots-Tarvet, or Tarbat Tower, perched on a lofty eminence in that hilly ridge, which bounds the How of Fife on that side; the old and deserted house or castle of Fairney, formerly belonging to the

Balfours, a great family in Fife, situated in the midst of a morass; and between both, in a dry, salubrious, and warm situation, in the plain, and near the Eden, the seat of the earl of Crawfurd: which has not been built above thirty years ago; the antient seat of Struther's, situated, according to the genius of the times, in a hilly district, and on a strong position on a deep glen or den, has been exchanged for this new residence, called, I think, Crawfurd Lodge. In Scots-Tarvet, or Tarbat Tower, and the castle of Fairney, the main object was protection: in Crawfurd Lodge, the object is convenience and comfort.

The first object that strikes a traveller on his arrival at Falkland, from the east, is the palace. This was originally the principal seat of the Macduffs, earls of Fife. On the attainder of the seventeenth earl of that antient and illustrious family, who have deserved so well of their country,* it became, in 1424, forfeited to the crown. By James V. it was enlarged and improved. Several of the apartments are yet in a tolerable state of repair, and have been for many years past, I believe the greater part of the last, as well as what has run of the present century, the residence of the parish minister of Falkland: which saved the duke of Athol, and the other heritors, the expense of repairing the manse. Enough of it still remains to shew its former mag-

* The present Earl, in an age of commerce and the arts, displays in his various improvements, on his extensive estates, the same ardent and persevering enterprize, that his ancestors did in arms. His wise and liberal economy is a blessing to his tenants; and his example a benefit to his country.

nificence and elegance, and the fine taste of the princely architect.

It is situated on plain ground, near the foot of the Eastern Lomond Hill. But on the north side, the land suddenly sinks—so that the palace, viewed from that quarter, seems to stand on a high shelf or terrace—on the plain below were the stables and other offices, part of which are still standing, and the gardens, as at the beautiful place of Penycuik, about nine miles from Edinburgh, near the róots of the Pentland Hills. Beyond these gardens, a park, interspersed with large clumps and groves of fine oak trees; and beyond this, Falkland forest, extending over no inconsiderable portion of the How of Fife, and abounding with deer: where the kings of the House of Stewart, while they remained in Scotland, enjoyed their favourite diversion of hunting. Stumps of old oaks, of a large size, are here and there still to be seen, as well as vestiges of the dykes that inclosed the park. The park was ruined during the usurpation of Oliver Cromwell, by general Monk, who cut down the fine oaks, to build the fort at Perth, called now the Mount.

The palace was, or intended to be,* a spacious quadrangle—the south side fronting the Lomond Hills; the west overlooking the town of Falkland; the east the southern skirts, and the hilly tract bounding on that side the How of Fife; and the north looking down on the offices and gardens below, and commanding a prospect of the whole

* I am uncertain whether the north side, or facade, was ever built. If not, it must have been intended.

plain, bounded by the gentle and green acclivities of the Aichil Hills. Being on the north side of the Forth, and thirteen miles from Edinburgh, where the parliament assembled, and the business of the state was transacted, it was a fit retreat for the princes, and might have been called the Windsor of Scotland: though in respect of position there be a greater resemblance between Windsor and Stirling.

The gateway, which fronts the south, is placed between two fine round towers, and on the right hand joins the chapel, roofed with wood, like those of Sweden and Norway, and handsomely gilt and painted, but now in a very ruinous condition. The inner fronts of the wings, or those next to the court, were adorned with statues, heads in basso relievo, and elegant columns, not reducible to any order, but of fine proportion, with capitals approaching to the Ionic scroll. Underneath some of these pillars is inscribed I. R. M. D. importing, *Jacobus Rex, Maria De Guise.* The east wing of the palace was accidentally burnt in the reign of Charles II. Falkland, which is still of considerable extent, was once a royal burgh: but it lost its privileges by declining to be at the expense of sending a deputy to the Scottish parliament. Abernethey, Newburgh, Auchlerander, Dunblane, and other villages or towns, are now in a similar predicament.

It is unfortunate that luxury and debauchery should so uniformly keep pace with the progress of art and the refinement of manners! What would the manly and dignified, though severe and stern lords, that ruled Scotland in the times of the Congregation and the Covenant, have said, if they had

been told, that among the sons of their great grandchildren, there would be some who should convert their houses into bagnios? The passions, no doubt, surprize even the best men into folly and vice; but for a man of high birth and the best education, day after day, and year after year, not only to keep a haram of a dozen or twenty women in his house, but also to parcel them out among the acquaintance that come to visit him, and call this *proper hospitality*, is shameful in the extreme, and exceeds, even in this loose and dissolute age, the usual measure of profligacy. Such, however, it seems, is the conduct of a right honourable person in Fife, residing, to use the language of the newspapers, not an hundred miles from Falkland.

The Lomonds are a beautiful range of hills extending between Falkland and Lochlevin, a space of about five miles, verdant to the top, and yielding pasture to some herds of cattle and great flocks of sheep. At the eastern and the western extremity they rise into conical summits, that appear like two bastions flanking the curtain of a stupendous wall. The western summit is considerably higher than the eastern; yet the eastern, from its relative position, commands a more variegated prospect, which is compensated to the western summit by that beautiful expanse of water, Lochlevin, which lies immediately below. Though this isolated range of hills does not rise, where highest, more than two hundred feet above the level of the sea, they are so situated as to command, perhaps, the finest prospect in all Scotland; if the fineness of a prospect is not to be measured by mere extent, but by a combi-

nation of extent and variety: a variety of objects not faintly and obscurely, but clearly and distinctly discerned. From the eastern peak you see St. Andrews Bay, the intervening part of Fife, and the coast of Angus; on the south and the west, the counties watered by the Forth, and through openings in the Aichil Hills on the north, long, and unbounded vistas of both the lowland and highland parts of Perthshire. They form a land mark at sea, and are seen by travellers in every direction.

But there is a hill not far from the Lomonds which, for the command of what is called a *home prospect*, is superior even to the Lomonds: this is Norman Law, one of the Aichil Hills, rising boldly to a great height from the Frith of Tay, about three miles east from Newburgh, and opening on the south into the valley that forms the parish of Dunbog. From this hill the whole extent of the Carse of Gowrie, from Perth to Inver Gowry, near Dundee, about twenty miles in length, and on an average three in breadth, is seen below as one luxuriant and well-cultivated garden, green at all seasons, except when it is decked in the livery of yellow autumn. It is bounded and sheltered on the north-west, north, and north-east, by a range of hills winding in a semicircular form from a spur of the Sidley Hills, in Angus, of which they may be considered as a continuation or part, though at no great elevation above the plain until they rise gradually into the hill or cliff of Kinnoull, in which they terminate. These winding acclivities are cultivated from their bottom to their top. The Frith of Tay, with its islands and salmon fisheries, add

both beauty and riches, to this rich and beautiful scene. It is said, that an acre, or any given quantity of land of the Carse of Gowrie, will produce more wheat than an equal quantity of land in any other part of either England or Scotland. If the fertility of such levels bear any proportion to the magnitude of the rivers by whose alluvions they are formed, that position will not seem altogether improbable. It is the *campus frumento nobilis* of the celebrated historian Buchannan.

It is chiefly from the Carse of Gowrie, and the Lower Stratherne, of the same kind of soil with the carse, and divided therefrom only by the Tay, at the mouth of the Erne, that improvements in agriculture have been introduced in Fife. Every where, and at all times, men are more inclined to grasp at wealth by any other means than that of regular and slow industry. Mines, diamonds, pearls, smuggling, and gambling: these and such like play sweetly about the imagination, and allure the sanguine and aventurous more readily than the slow, though surer, modes of acquiring wealth by application to common business. It was probably the advantages enjoyed by Fife, in the possession of coals, salt, fishing, and commerce, whether legitimate or clandestine, that hindered this province so long from applying seriously to grazing and agriculture.

Before I leave the kingdom of Fife, I have just one observation more to make. There is a more equal division of property in this county than in any other of equal extent in Scotland. I say, of equal extent: for, in the small and adjoining counties of Kinross and Clackmannan, which indeed are commonly consider-

ed as a part of Fife, taken geographically, and without reference to political distinctions, landed property is at least divided with as great equality. Here, I mean in the whole of Fife, comprehending Kinross and Clackmannan, there are not any such overgrown estates, towering far above others, as in the southern provinces of Scotland, Argyleshire, Perthshire, Angus, and the northern provinces. The land is divided among a great number of nobility and gentry, and other proprietors, whom the lapse of time has not yet raised above the consideration or rank of opulent tradesmen, and what in England are called yeomen. There are many FEUERS, or proprietors, who hold possessions called feus of SUBJECT superiors, that is, who are vassals of vassals of the crown.

The feus are, with very few exceptions, in a worse state of cultivation than the farms paying rent.

In that beautiful range of hills or hilly country by which Fife, in its most comprehensive sense, is divided from Perthshire, there is still a more equal division of property. This tract, extending between the Forth and the Frith of Tay, is in length upwards of thirty miles, in breadth, at a medium, about five. It may be called the Arcadia of Scotland. Hills verdant to their summits, the lower parts covered with grain, the middle with herds of cattle, and the higher with flocks of sheep; rivulets stealing through the defiles of these hills, or falling in murmurs from rock to rock; solitary hamlets and farmsteads now skirted with natural woods of hazel, oak, birch, and some other kinds interspersed, and now inclosed within their soft embrace; and, above

all, an equal or modest division and distribution of property, conspire to render the Aichil Hills one of the sweetest as well as happiest regions in Britain. The land here is generally parted into small estates from thirty or forty to three or four hundred pounds a year. The low country on either hand opens a vent for the produce of the dairy and the fold. There is not a spot in the Aichils that is above six or eight miles from either Stirling, Perth, Kinross, Cupar of Fife, Alloa, Kincardin, or Dumfermline.

From the highest of the Aichil Hills, Bencleugh, which is situated near the west end of the range, and two thousand four hundred feet above the level of the sea, there is a very extensive view of rural scenery, chiefly pastoral; in which, however, the prevailing or paramount idea is that of stillness and solitude.

The Aichil Hills are commonly called, by writers, willing to adapt every thing to English idioms and etymologies, the Ochills; from the affinity of the sound to that of Oak Hills, combined with the aptitude of this district to run into oak. But this is discovered to be an error, when we attend to the common pronunciation of the people of Scotland, and reflect that, pronunciation often preserves the true etymology of words after it is lost in writings. The people of the country do not say the OCHILLS, nor yet the AICHILS, but the AICHIL HILLS: that is, as is well known to all in the least acquainted with the Celtic, or Gaelic, language, the woody hills.

The Aichil Hills, formerly covered wholly with wood, as they would be still, if left to themselves, was, in all probability, the southern extremity

of the *Sylva Caledonia*, the Caledonian wood, by way of eminence, a term which the Roman writers extended, by degrees, to denote all that part of Britain, that lay to the north of the Forth—Bodotria. At the time of the Roman invasion, by Agricola, the Aichil Hills would strike an army, looking northward, with the appearance of one vast wood. On the banks of the Erne, in the parish of Muthill, there is a place, belonging to a gentleman of the name of Hepburn, called Culhoillie; that is, the back end of the wood. They who are fond of tracing affinities between the Greek and Celtic, which are indeed many and surprising, observe that ΥΛΗ, *Hylé*, is the term for wood, in Greek.

About thirty or forty years ago, the general economy of the Aichil Hills was as follows. The main object was, to raise flocks of sheep, and to make butter and cheese. They sold their wool at the fairs in the low country, and their sheep, too, of course: when they were not bought up, on the spot, as was, however, most commonly the case, by butchers from Stirling, Perth, Dumfermline, Cupar, and other towns. In the summer, having a superabundance of pasturage for cattle, they were in the habit of taking the oxen of Strathern, and the nearest parts of Fife, Kinross, and Clackmannan, to graze among their own, at the rate of eight or ten shillings per head, from the end of May to about the middle of October. The farmers in the low countries, who, at that time, used oxen chiefly in the plough, had plenty of fodder for them in the winter, but not sufficient pasture for them in summer; for they were then very little skilled in

the best modes of agriculture, and the laying out of fields, after a rotation of crops, a thing little known, and less practised in grass. The farmers in the Aichils, on the other hand, who had abundance of pasturage for their cows in summer, but frequently experienced, in hard seasons, a lack of fodder in winter, would send some of their milch cows to the low country farmers; who, for keeping them, thought themselves well paid, as they certainly were, by the milk they yielded, and the accessions they made to their dunghills. Calves, as well as sheep, were, for the most part, bought up on the spot by butchers. Bullocks were driven, without being properly fattened, to market.

As to offals of the dairy, they had little besides whey, with part of which, instead of water, they made their oaten meal porridge, which was more savoury than water porridge; besides, that there was thus a saving of meal, whey being sooner thickened than water. Still, however, there was a great superabundance of whey, which they gave to any one for nothing; or, when not called for, thrown, when it became sour, into the dunghill. Of their butter, or as they called it, kirn, that is, churn-milk, they had, also, frequently a superabundance; in which case, it was disposed of in the same manner with the whey. Of the feeding of pigs, or poultry, with these substances they had not the smallest conception.

This wretched economy has now, very generally, been exchanged for a wiser system. They have introduced winter crops of turnips; they have crops of hay, clover, and potatoes. They fatten bullocks,

and keep all their milch cows at home, in winter as well as summer. On some farms, they have also learned to make the proper use of the whey and milk they used to throw away, in the fattening of poultry and pigs.

The butter that is produced on the Aichil Hills, by the natural herbage, is excellent; and the cheese, though not so rich as that of some counties in England, is, in many places, far superior in flavour: so also is the mutton; but the mutton bred on the Grampians is of a still superior flavour.

I have not, for more than TWENTY years, had an opportunity of being acquainted with the state of society in the Aichil Hills, personally. I shall therefore, in what I am now going to say, speak in the past time. In the Aichils, about twenty or thirty years ago, there was very little skill in arts, and great simplicity of manners; though, from the nature of pastoral, indolent, and sequestered life, in which the young, of both sexes, were frequently intermixed in rural and retired occupations, there were very many instances of the sin of fornication. In the whole range of the Aichils, there are only two parishes and parish churches, situated among the hills, Glendevon and Arngesk. They belong, in all other parts, to the parishes and parish churches, lying nearest to them in the low countries, to the south and north; as Alva, Dollar, Orwell, Auchter-Muchty, &c. on the one hand; and Blackford, Auchterarder, Dunning, Forteviot, Forgan, Abernethey, &c. on the other. Now, in each and all of those parishes, consisting partly of the Aichils, and partly of the low country. The number of

fornicators, doing pennance on the cutty stool,* from the hilly part of the parish, very far *Communibus*

* This is a small gallery, fit to contain about half a dozen of persons, painted black, and on which offenders against chastity are forced to sit, during the time of divine service, for three Sundays, making profession of their repentance, and receive a rebuke, each time, from the minister, in the face of the congregation. Gentlemen, and others of the better sort, that is, in better than ordinary circumstances, are commonly permitted now, though this was by no means the case in the stricter and purer times of the kirk, to commute an appearance on the cutty stool for a pecuniary fine, to be applied to the exigencies of the poor. A good many years back, in the parish of Saline, a very pretty village, at the western extremity of the Cleish hills, running parallel, and at the distance of only from two to three miles from the Aichils, to which they bear a near resemblance, in all respects, there flourished, among other fornicators, a gentleman of small, but independent fortune, about two hundred pounds a year, of landed estate, who had indulged himself in an illicit amour, with a low and dirty wench, the daughter of a strolling piper. The minister of Saline, at that time, was Mr. Hunter, a very worthy man, of great innocence and simplicity of manners, and remarkable for that familiar and colloquial style of preaching, which is ridiculed in a book, called Presbyterian Eloquence; and who considered it as his duty to maintain, with great strictness, the original discipline of the kirk. The girl, being with child, was summoned to the kirk session, which is held every Sunday, after divine service, by the minister and the elders, a kind of lay-brethren, like certain office-bearers, or servants, in monasteries. Being called on to give up the father of the child with which she was pregnant, she named laird Halley. The laird being also summoned to make his appearance, did not deny what he was charged with, but refused to mount the cutty stool, though he had no objections to pay a fine. Mr. Hunter insisted that he should do penance before the congregation. Mr. Halley, dreading excommunication, which in Scotland is a very serious matter, at last agreed to stand on the stool of repentance, and be duly rebuked, on the condition, that the minister should not mention, as is usual in such cases, the name of the woman with whom he had transgressed. Mr. Hunter, who was a good-natured man, conceded that point, and said, he

Annis, exceeded that of the Lowland parts; though these last were, on the whole, upwards of six to one, in point of numbers. But, to do justice to those poor sinners of the Aichils, their anticipations usually terminated in marriage.

Every one who possessed a piece of land, however small, rent free, was called a LAIRD, and his wife, in like manner, a lady. You might have seen, every day, a lady, from the Aichils, with butter, cheese, and eggs, swung over her horse, in a pair of *creels*, that is panniers, and herself mounted with great dignity above the whole, going to market with her articles; with a stuff hood, of large dimensions, turned up only with silk, on her head, and a cloak, also, of woollen stuff, or sometimes in place of this a riding coat, which was reckoned a piece of finery. In the parish of Forteviot, I knew a laird Nelson of Cleugh-Field, whose whole estate did not amount to ten pounds per annum. The old laird, being his son and heir, followed the business of a carpenter; while the dowager lady Cleugh-Field, kept a small public-house, (which was indeed the mansion, or manor-

would not. Mr. Halley appears on the cutty stool: "Mr. James Halley, you appear here before God and this congregation, to confess and declare your contrition for the heinous sin of fornication, wi—— (but here recollecting his promise). I need na say wha wi. We a—a—ken wha wi." This extraordinary turn gave wing to the affair over all the country, far and near. The laird had wrapped himself up in two great coats; the one buttoned before, the other behind; with the neck turned up so as to conceal his face. "Ah! cried Mr. Hunter, weel may ye be ashamit. But turn about your face; I say, Mr. Halley, turn about your face." The laird turned himself about; still he presented a back; "Oho!" says Mr. Hunter, "you're a-back, are ye? gin ye had been a-back, ye had na been there."

house,) for selling ale and whisky. By her husband's will, she was very reasonably to keep possession of the premises during her life.

As to the superior order of lairds in the Aichils, they lived in that easy, and most enviable state of mediocrity, between genteel and fashionable life, on the one hand, and poverty, or labour and drudgery on the other; and from that simplicity of manners, which is contented with the necessaries and comforts, and pants not after the superfluities and vanities of life, derived an affluence but seldom known to the possessors of the most ample patrimonial estates.

FROM FALKLAND BY KINROSS TO ABERNETHEY.

FROM Falkland I went next to see Lochlevin, near Kinross, where the unfortunate Mary, queen of Scots, was for some time detained in an island in the middle of it. The isle, in which there is a castle, which in those days was deemed a fortress of great strength, may contain about seven or eight acres of ground. The walls of the castle, half-shaded by a grove of lofty trees, in which it is embosomed, and which cover nearly the whole island, form a very striking and interesting object. It does not seem to be more than about a mile from the shore. The whole circle of the castle is five hundred and eighty-five feet. Every one knows the manner in which the queen made her escape from this strong hold. The *lords of the congregation*, who, otherwise styled themselves, *the lords for the reformation of Scotland*, and at this juncture were called, *the lords of the secret council*, had committed the queen to the custody of William Douglas, governor of the castle, and laird of Lochlevin. George Douglas, a young gentleman, brother to the governor, had fallen in love with her; which, we may presume, in her circumstances, she did not discourage. On the 2d of May, 1568, about seven o'clock after noon, when the governor was at supper with his family, George Douglas, having got hold of the keys of the castle, hastened to her apartment, and conducted her out of prison, and ferried her

over in a boat * to the main land; throwing the keys of the castle into the lake. † William Douglas, the governor of the castle of Lochlevin, had married the mother of the earl of Murray, the queen's natural brother.

Lochlevin is a spacious and beautiful piece of water, washing the roots of the western Lomond, about fifteen miles in circumference, and four in length, interspersed with islands of various appearance and extent. One of these, called St. Serf's Isle, contains forty-eight acres of good pasture. This lake is famous for a great variety of different kinds of trout, for the most part of a bright colour, and all of them highly flavoured. Some of them weigh from two to three pounds. The Loch also abounds with eels, pikes, flounders, and perches. The river Levin, which issues from the lake, is also a stream famous for the sport of trout-fishing. I presume that the king Alexander III. who lived very much in Loch-

* When the people of Kinross point out to strangers this state prison, and describe the mode of the queen's escape, they tell you, that young Douglas swam over to the Kinross side of the lake for a boat. This, like the story of Leander, is very pretty and romantic. There cannot, however, be a doubt, that he must have seized on one of the boats belonging to the castle. There was not time for fetching a boat from the opposite land, had it been necessary. And I mention this foolish tradition, only as an instance of that propensity to the marvellous and romantic, which has always so generally prevailed, especially in matters of war and love.

† These keys, of which there were several fastened together, were accidentally dragged out of Lochlevin, not long ago, by a fisherman, and presented to the earl of Morton, to whose family, the Douglases of Lochlevin were nearly related. They were much less injured by time than could have been expected.

levin castle, a very central situation for Scotland, was as fond of the diversion of fishing as the Stuart kings were of hunting. The lake and the river, or water, as it is called by the Scots of Levin, was as favourable to the former as Falkland Forest and the How of Fife to the latter.

At Kinross, a little way out of town, to the north, is an excellent inn, as good as any that I have seen in England. Neat clean rooms, both public and bed rooms spacious, and an excellent larder and cellar. Besides butcher's meat and fish of all kinds, both sea and fresh water fish, there is always a variety of game. But what strangers generally point out in the bill of fare, in the first place, is, the Lochlevin trout, of which there are many different kinds. The fishery of the lake is rated at one hundred pounds a year by the landlord of the inn, to whom the trout is of great value, not only as a delicate dish for his tables, but because gentlemen who pass that way very often take a dish of fresh trouts home with them in their carriage. This inn is equidistant from Perth and the Queen's Ferry, that is, fifteen miles exactly from each.

Very near the western margin of the lake stands Kinross House, a grand and very elegant mansion, built by Sir William Bruce in the end of the seventeenth century: to which you are led by a fine row of lofty trees, a spacious court, and one of the noblest stone staircases any where to be seen. The lake, the trees, shrubs, and garden grounds, that fringe it in that quarter, the Lomond Hills on the east, the Aichils on the north, and a spacious plain, extending from, and as it were, in some measure, continuing

the How of Fife to the vale of the Devon, and thence forward to Stirling.—These are beautiful and pleasing prospects. Even the great road between Edinburgh, and all that lies northward of the Forth in Scotland, may be ranked among the felicities of this charming mansion. In the vicinity of a great city, the solitude of mountains, woods, and waters, can hardly be too great. At a distance of thirty miles, there is a satisfaction in the reflection that you are not far from the highway that connects you with the gay, active, and busy world.

Kinross seems to be a thriving place. There are considerable manufactures here, of linen, leather shoes, and, above all, of hardware, particularly cutlery, for which it has been long famous. Kinross scissars, razors, and pen-knives, are in greater request in Scotland than those of Sheffield. I presume that they both can and do make at least as good articles at Sheffield, and other places in England. But, perhaps, the manufacturers find it their interest, on the whole, to furnish the Scots with articles, though of an inferior quality, very cheap. But this, I should think, must be a dangerous kind of economy. The loss of reputation in any branch of industry, liberal or mechanical, is incalculable; whereas, the advantage of reputation on the other hand is also incalculable. Perhaps the excellency of the Kinross cutlery may one day encourage some enterprising spirits, such as the very respectable and ingenious family of the Adams, in this neighbourhood, to enlarge the manufacture, and extend the commerce. No doubt but Kinross derives some advantages from the great road that runs through it, as

well as from its being the capital of a small county. The situation of Kinross, in a district abounding with coal, and all the necessaries of life, not far from the Frith of Forth at Inverkeithing on the one hand, and at a still shorter distance from the Frith of Tay, at the port of Newburgh, on the other, is certainly fitted to rouze a spirit of various industry.

Having heard much of the falls and windings of the Devon, within a few miles of my present charming quarters, I went to see them, and found that not one-half of the romantic beauties and uncommon appearances of nature which are to be seen here have been described.

The Devon takes its rise in the Aichil Hills, and, after running ten miles south-east, bends to the west at a place called from hence the *Crook of Devon*, and gliding with many windings through a valley of the greatest fertility, as well as beauty, falls into the Forth, four miles west from Clackmannan, at the distance of a very few miles, and in a line directly south and north from its source. In one part of the valley, the Devon has been obliged to work its way through obstructing rocks. By the current of the water the solid rock has been for miles worn down from fifty to sixty feet almost perpendicular; in some places more. In the lapse, too, of ages it has worn away the softer parts at the bottom, and formed immense pits, into which, one after another, the water tumbles down with astonishing noise and fury. This scenery, wild, awful, and grand beyond all description, is famed far and near; and so naturally do such scenes make an impression on every human

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The Caldron-Linn, a Waterfall in Glen-Devon, Perthshire.

mind, and I had almost said, every human heart, that even the humblest of the peasants and shepherds will come from afar, or go far out of their way, to see the *Rumbling Bridge* and the *Caldron Linn.*

The Rumbling Bridge consists in one arch, thrown over the horrible chasm just described; at this spot, near one hundred feet deep, and very narrow. At the time I viewed it, it had only one parapet, and that not above three feet high. The other had fallen down, I understood, a long time before, and had not then been rebuilt. It is not every one, I fancy, that would like to pass over it, especially on horseback, which is frequently done, with one on each side. But, at this I ceased to wonder, when I was told, that at one place, above this, where the opposite sides of the lengthened chasm almost meet, and embrace one another, there is a wooden bridge thrown over, by which the hardy rustics cross the Devon, without any parapet at all, or even a hand-rail. This, after all, is not more wonderful than the feats performed by sailors, slaters, tylers, and glaziers, every day. The apprehension of danger is wonderfully diminished by familiarity and custom.

But the turbulence of the waters, at the Rumbling Bridge, dashing from rock to rock, or gushing between fragments of rocks, lying at the bottom, ceases to produce its awful effect, when you view the *Caldron Linn*, where the whole river is precipitated, in one sheet, from a height of eighty feet, upon huge stones torn from the face of the rock. The smoke arising from the water, which, at the bottom appears white as snow, exhibits at the top

and above the fall, all the colours of the rainbow.

This cataract is still more enchanting when observed from below. For this purpose the spectator goes down by the north-west side of the dell, where the descent is easy. The immense sheet of water pouring like liquid chrystal from the rock, and receiving after its fall a cloud of white vapour, is contrasted with the dark brown face of the rock, in some parts naked, in others presenting shrubs and pendulous trees. Herons, plovers, wood-pigeons, ravens, crows, daws, swallows, and other birds, are seen over head; but their noise is lost in that of the rushing waters.

The side of the glen opposite to the cataract is of an opposite nature. It is a gentle acclivity, covered with verdant and flowery turf, and strewed, towards the bottom, with mossy stones and fragments of rock, from the sides of which spring wild rose bushes, and other shrubs. The mind does not easily bear continued intensity of application, or weight of impression. It is not very long therefore till you are inclined to turn from the majestic and terrific to the soft and tranquil side of the glen, and to stroll down by the side of the river, which, in the course of three or four hundred yards, sinks into a calm, and steals silently along its softened banks.

I was told that a gentleman, lately gazing at the tremendous chasm through which the Devon runs, a little above the Rumbling Bridge, felt his head grow giddy, and, after having fallen above fifty feet, (but that height not quite perpendicular, I presume) was carried by the white and roaring waters in a dark

hollow, near a mile, over broken rocks and precipices, sometimes standing, and sometimes driven headlong, while his alarmed acquaintance, who saw him as they ran along the side of the chasm, were unable to afford him any assistance. I was told that the gentleman, after all this, coming at last to a place where he caught hold of the root of a tree, was enabled to stop his rapid career down the Tartarean stream, to the inexpressible joy of his companions, who pulled him up, by ropes, about sixty feet, nearly perpendicular, without his having received any injury. However, when the ropes reached him, he was so exhausted and weak, that he was scarcely able to put them under his arms.

There is another great cataract below the Caldron Linn, at a place called the *Deills*, that is, the Devil's Mill, where the water falls forty feet; but, having seen the former, I had not any curiosity to see the latter.

It is reported, in Sir John Sinclair's Statistical Account, that a plan was given in, by Mr. James Watt, to the board of police in Scotland, in 1776, for making the Devon navigable for several miles. The expense by his estimate would not have exceeded two thousand pounds. "Had this plan been carried into execution (says the Rev. Mr. Moodie) a tract of more than ten thousand acres of coal, at present entirely locked up from the sea sale, would have been exposed to the public market; besides many other advantages of trade that must have accrued to the neighbouring country. The extensive iron works begun by the Devon Company, in 1794, on the banks of this river, render it highly

probably that the plan will still be executed." That it has not hitherto been executed, seems to be a proof that there is no apprehension that the coal mines, nearer to the sea-ports on the Forth, will be soon exhausted.

Musing on the wonders of the Devon, and on different systems of geology, I returned to the inn at Kinross.

Next morning, early, I rode leisurely across a plain of sandy soil, or a light gravelly loam, to the village of *Milnathort*, commonly pronounced the *Mills of Forth*. I observed, on my right, near this, the ruins of a castle, surrounded with a number of uncommonly large trees. I learned, afterwards, that this was Burleigh Castle, the antient seat of the Balfours, *Lords of Burleigh*. The large trees that drew my attention, I understand, are many of them hollow with age, particularly one called *Burleigh's Hole*. In this tree, the last lord Burleigh, in the early part of the last century, concealed himself from justice, after he had murdered a schoolmaster, for marrying, without his consent, a favourite female servant. Under a fit of phrenzy, he rode, armed with loaded pistols, to the schoolmaster's house, at Innerkeithing, desired to speak with him at the door, shot him, without dismounting from his horse, and rode back to Burleigh Castle, as if nothing extraordinary had happened. By and by, recollecting his crime, and his danger, he hid himself for some time in the hollow of an old tree; a faithful domestic, who had compassion on him, supplying him with sustenance. Being apprehended, and tried for the murder at Edinburgh, he was condemned to

suffer death. But while he lay in confinement in prison, between the sentence and the execution, his sister, who was wonderfully like him, went to see him, and he made his escape out of prison, disguised in her clothes. It was said that this escape was not effected without GOLDEN KEYS. Certain it is, that no means were used for taking up the unhappy man, after his escape. His estate being confiscated, and having past into other hands, he wandered about from the house of one gentleman to that of another, as, in fact, a beggar, as well as a vagabond. I have conversed with old men who have seen lord Burleigh in this miserable state.

In my way from the Mills of Forth to Abernethey, which lay mostly through hills, with only patches of cultivated ground, here and there, at their bases, near sequestered hamlets, I fell in with one of the most elegant as well as convenient carriages, I ever saw, which, I learned, belonged to Frazer of Lovat. Among all our modern improvements, there is, perhaps, none that has attained to greater perfection than coach building. In the streets of London, we find carriages of almost every possible shape, and we are led to admire the ingeniousness of men who can contrive such light, strong, neat, and elegant vehicles.

But what I saw now had this additional advantage, that it served not only for an elegant conveyance, but also as a very convenient dormitory. It was made after the manner of carriages at St. Petersburgh, and had a projection before at the bottom; by means of which, with a bed which lay in it, and could be spread or rolled up at pleasure; two or three

people could lie down, and sleep very comfortably, at whatever rate the carriage might be going. It was not by such machinery, however, or manners that the family estate of Lovat was acquired.—Luxury is but a bad omen of the stability of estates.

"Nam imperium facilé iis artibus retinetur quibus initio partum est."*

On clearing the Aichils, where the great road from the Queen's Ferry to Perth begins to descend into the extensive and most charming valley of Stratherne, near a place called the Wics of Baigly, a view bursts on the sight, that makes you suddenly stop, as if by instinct, to behold it. The valley of the lower Stratherne, rich by nature, highly cultivated, and beautifully interspersed with noblemen's and gentlemen's seats, is seen in a line, from east to west, with the Carse of Gowrie; from which it is separated only by the Tay, a little before and after it begins to expand into a Frith, by receiving the tide and the waters of the Erne. The tide flows in the Tay for two miles above Perth, that is about eight miles above its junction with the Erne, and about as far up this river. In front, you see the celebrated Hill of Moncrieff, on the south-west a lofty cliff; but gradually declining from its precipitous summit, into a gentle declivity, every where planted with trees, or bearing grain, and occupying the whole triangle, formed by the Tay on the one side, the Erne on the other, and the great road between the bridge of Erne, and where the Tay bends more than

* Sall. Bell. Catall.

it did eastward, at the village or farmstead of the Friartown. Where the southern aspect of the Hill of Moncrieff begins to present verdant turf, and a possibility of ascent, instead of precipitous and inaccessible rocks, the soil, above Kilmont, is shaped into a number of terraces, rising over one another, too regular to admit the supposition that they are the work of nature, yet too great and vast to be ascribed to art: if we may not suppose them to have formed part of some military operations; for they are seen distinctly, and solicit attention across the valley of the Erne, viewed from the Wics of Baigly. Perhaps they were an encampment of the Danes: monuments of whose invasions are every where to be seen in this part of Scotland; as, for instance, the petrified ruins of Danish castles, on the summits of the hills near Abernethey, and in other parts of the Aichils, for the whole extent of Stratherne.

That the Danes were wont to sit down on Moncrieff Hill, certainly a most excellent military station, we know from history.

Among the beautiful scenes presented to the traveller, on coming from the south to the spot above mentioned, next to the Hill of Moncrieff, the castle of Duplin, with the Den, and extensive woods, Moncrieff House, on a rising ground near the bottom of the cliff, the peninsula of the western Rynd, and the eastern Rynd, on the point of land at the conflux of the Erne and the Tay, both of them gentlemen's heads, adorned with a great variety of fruit and forest trees, are conspicuously prominent.

Having descended into the vale of Stratherne, I turned from the great northern and military road to the right, and struck into that which runs eastward

from this by Abernethey and Newburgh to Cupar, in Fife. Where the small river Farg begins to hasten to the plain through the northern slope or roots of the Aichils, the ground is covered with beautiful plantations of various forest trees. Above Aberargie, the hill, which is very steep as well as of very considerable elevation, is covered nearly to the summit with trees of various kinds, planted, according to the old custom, in rows. At the bottom of the hill stands the house of Pottie, a spacious and not inelegant mansion; and near this begins the opening into the dreary glen of Abernethey, the most common pass through the Aichil Hills from Perth to Edinburgh, before the fine northern road, and afterwards the bridge of Perth, invited travellers to go by the Queen's Ferry instead of Kinghorn. Not a house or hut is to be seen in this gloomy gaut between Abernethey and the slope of the road on the southern side of the hills near Strathmiglo, a space of four miles. Here the pretty seat of the late general Skene, alluded to above, now occupied, I understand, by a gentleman of the same name and family, with the neatly inclosed, and well cultivated fields belonging to it, make a pleasing impression after so dismal a contrast.

ABERNETHEY.

At the northern extremity of this glen, and at the bottom of a great hill, rising, on the western side, abruptly from the rivulet Nethey, stands ABERNETHEY, the famous capital of the Cis-Grampian

Picts, and the metropolitan see of the christian church in Scotland, before it was translated, after the expulsion of the Picts, to St. Andrews. These facts are authenticated beyond all doubt by many records, and the concurring voice of all historians; yet is there not any other Pictish monument to be found at Abernethey besides the round tower, or rather column, so often mentioned by antiquarians and travellers. It is hollow in the inside, and without a staircase: it is built of hewn free stone, and tapers towards the top. It seemed to me to be about eighty feet high; but, for an account of its exact dimensions, and a variety of conjectures concerning its use or end, I must refer to the writings of antiquarians.

The situation of Abernethey, for the capital of a nation from Scandinavia, was naturally and well chosen. The bay of St. Andrews, and the Frith of Tay, within a mile of which Abernethey is situated, is exactly opposite to the sea that opens an easy communication with Denmark, Sweden, and the west part of Norway,* countries with which the Pictish conquerors and colonists would naturally be desirous of keeping up an easy intercourse; not, perhaps, for the purpose of commerce, of which there was very little in those times, but of aid, when necessary, and protection. In the same manner we may presume that our colonies in North America clung closely at first to the mother country. The steep and high hill, almost overhanging the capital, was a natural fortress. The whole plain of Strath-

* The Scaggerre, or Cat-gate, through which lies the passage from the German Ocean into the Sound, or entrance of the Baltic.

more, and particularly the Carse of Gowrie and Stratherne, afforded a plentiful store of provisions; and the glen, as well as another passage where Macduff's Cross now stands, between Abernethey and Newburgh, opened an easy communication with *Pichtlandia*, now called Fife.

The town of Abernethey, seen at a distance, appears like a grove of trees. It consists of one street, with a few narrow alleys, or wynds. It is divided among as many proprietors almost as there are householders, and these, I think, must be about a hundred. Every one has a garden behind his house, narrow, but of great length, sloping northward to the plain, or rising gently on the lowermost parts of the great hill on the south, which they call the *Muckle Benn*, or *Binn*. They have also, most of them, some acres of land, from three to five or six, adjoining to the town. The Muckle Binn is common to all the burgesses of Abernethey. It affords pasture for sheep and a few young bullocks. It has been the custom for ages, I suppose, and certainly for many years, for the lairds of Abernethey, in imitation, no doubt, of lords and greater lairds, to decorate their residences with rows of trees, one planted on each side for the whole extent of their gardens; so that, before you enter Abernethey, it looks liker a wood than a town. It is a burgh of barony, holding of the lord of BALVAIRD, an old castle in the neighbouring hills, belonging to the family of Stormont, now Mansfield. Lord Balvaird is one of his titles. In this small village there are not less than three churches, or kirks: the established church, in the yard or

burying-ground of which stands the Pictish tower; the Seceder Kirk; and the Kirk of Relief.

As Abernethey was once the religious metropolis of the Seceders, as well as the metropolitan see of Scotland in the time of the Picts, I shall here mention some leading features in the doctrine and character of a sect still very considerable, once so numerous as to equal the whole established church, and that has, from Scotland, ramified into England and all countries speaking the English language.

It might, perhaps, be sufficient to observe, in general, that the Seceders are religionists, whose great aim is, to restore not only the severe and gloomy spirit of the *Covenant*, so famous in the history of Scotland, but the Covenant itself. At a certain age, every Seceder, male and female, swears to observe the Covenant. Nay, they hold it a duty to renew or take the solemn league and covenant from time to time. Scotland, say they, is a covenanted kingdom. One of their principal leaders, Mr. Moncrieff, the laird of Culfargie, and minister at the same time of Abernethey, near which his estate, one of the most considerable in that parish, lay, when they first broke off from the kirk, was not restrained, without much difficulty, from going to London, in order to call upon the king, George II. to take the Covenant.

Their ecclesiastical theory is a mixture of Popish tenets with those of English Dissenters and Congregationalists. They maintain, that it is not the king and other lay patrons, but the christian people in their respective congregations, that have the right

of nomination to ecclesiastical benefices; and that the Kirk ought not to pay any regard to royal proclamations for thanksgivings, or for fasts. All these things, they maintain, fall within the councils of the church in national concerns; and to those of synods and presbyteries in those that are local. The only head of the church, they observe, is Jesus Christ, and the church ought to be governed solely by his ministers. They are severe disciplinarians, insisting on offenders, if not doing public penance, yet professing their repentance, on receiving a private rebuke and admonition, on account of little slips of life, too common (though, no doubt, both immoral and irreligious) to excite any general or lively abhorrence. Nay, they see sin where others do not perceive it. They hold it to be a great sin for men and women to dance together, which they call promiscuous dancing, and the common people dancing *promisky*, as being wholly incompatible with a holy frame of mind. The dancing of men with men, and women with women, they tolerate, though even this they do not altogether approve.

The fervour of every sect, religious, political, or philosophical, is greatest in its first ebullitions. The discipline of the Seceders is now so far relaxed, that it is no difficult matter for a rich man, like sinners in the Romish Church, to escape public penance by presents to the minister; thereby induced to lend a deaf ear, and even to be active in quashing scandalous reports: which naturally gives great offence to the poorer Seceders. Indeed, it is scarcely possible for the poor ministers to be very severe towards

the rich men of their flocks, on whom chiefly they depend for their support, for the most part miserable.

With regard to spiritual doctrines, they are rigid Antinomians, stiffly maintaining the *particular* or *arbitrary* election of some individuals, in preference to others, without any regard whatever to merit or demerit.

The Seceders are very fond, like all religious fanatics, of applying to themselves passages in the prophetical writings of the Old Testament. There is a passage in some of the prophets to this purpose. "Though Israel were as the sand of the sea, a remnant only shall be saved." Hence they affect to call themselves *the witnessing remnant*, witnessing and protesting against the errors and corruptions of the church.

They are very scrupulous about the characters of those to whom they administer the sacraments, or rather about the state of their soul respecting matters of faith; carrying their inquiries on this point almost the full length of auricular confession; particularly inquiring into the date or moment of their conversion, and whether they be sure, or at least pretty sure, of their being among the number of the elect.

They condemn private baptism, nor will they admit those who are notoriously ignorant or profane, to be sponsors for their children.

They also condemn all clandestine and irregular marriages, though recognized and held valid by the law of Scotland: nor will they marry any persons unless they have been proclaimed in the parish

church on two different Sundays, or as they call them, *Lord's Days.*

About seventy years ago, this sadly-serious sect, actuated, it is to be acknowledged, by the purest and most honourable motives, seceded from the established church. As Perth was the *punctum saliens* from which the Reformation proceeded in the days of John Knox, so it was also the starting post of this reformation of the Reformation. In 1732, Mr. Ebenezer Erskine, minister of Portmoak, at that time moderator of the synod of Perth and Stirling, opened the meeting at Perth with a sermon from Psalm cxviii. 22. "The stone which the builders rejected is become the head-stone of the corner;" in which he inveighed with great boldness against certain abuses that had crept into the church, particularly an act of the preceding assembly relating to the settlement of ministers; alleging, that it was contrary to the word of God, and the established constitution of the Kirk. Mr. Erskine was cordially joined and supported by Mr. William Wilson, minister of Perth, Mr. Alexander Moncrieff, minister at Abernethey, and Mr. James Fisher, minister at Kineleven. A number of other ministers joined these, and the sect of the Seceders increased rapidly.

The general assembly of the church of Scotland, both by their proceedings and by a formal decree, had declared that, according to the rules of the church, a patron's presentation to an ecclesiastical benefice was a sufficient ground for proceeding to the ordination of a minister in a parish, not only without the concurrence of a majority of the heads of families, or even of heritors and elders; but not-

withstanding their opposition, however unanimous and steady. The Seceders considered this as a violation of the constitution established at the Revolution, and as subversive of the most sacred principles of religious liberty. As such, they protested against it. Their protests were not allowed to be inserted in the records of the court. They availed themselves of the liberty of the pulpit and the press. They were censured for their presumption. They refused to submit to censure. They maintained what they had done. They were suspended, deposed, and finally expelled from the church of Scotland. The seceding ministers erected themselves into an ecclesiastical court, which they called the *Associated Presbytery*. They also published what they called an *Act*, *Declaration*, or *Testimony*, to the Doctrine, Worship, and Discipline of the Church of Scotland; and against several instances, as they said, of defection from these, both in former and the present times. They afterwards, when their doctrines had spread far, designed themselves the *General Associated Synod*. This is now their supreme court, having under its jurisdiction three provincial synods, one in Scotland, and one in Ireland.

In 1745, the Seceders split into two parties. The burgess oath in some of the royal burghs of Scotland contains the following clause: "I profess and allow, with my heart, the true religion presently professed within this realm, and authorized by the laws thereof. I will abide and defend the same to my life's end, renouncing the Romish religion called Papistry." Some of the seceded ministers affirmed that this clause was no way contrary to the princi-

ples on which the secession was formed; others, that it was a virtual renunciation of their act and testimony. They who assert the lawfulness of taking the burgess oath are called BURGHERS; their opponents, ANTI-BURGHERS. The Burghers, who never approved of *covenanting*, any more than scruples about taking the burgess oath, consider the Anti-Burghers as too rigid: the Anti-Burghers think the Burghers too lax. The Anti-Burghers excommunicated the Burghers, on account of their sins in taking the burgess oath, and neglecting to renew the covenant. But each party lays claim to the lawful constitution of the *Associate Synod*. The Burghers are most numerous on the south side of the Tay: the Anti-Burghers on the north. The region between the Tay and the Forth is the hottest quarters of religious zeal and controversy in Scotland.

On the secession, the place fixed on for the education of candidates for the ministry was Abernethey. A very spacious church was built, chiefly at the expense of Mr. Moncrieff, the ejected minister, who, as already observed, was a man of very considerable landed property in the parish: in fact, I believe the principal heritor; for in this part of Stratherne, as in Fife, to which it is contiguous, there are not any great lords or lairds, at least there were not any great ones then. The earl of Weemys has since extended his domains from Elcho, across the Erne, in a south-westerly direction, to the summit of the Aichils, and among other estates picked up that of Culfargie, sweetly situated

in very rich ground at the conflux of the water or rivulet of the Farg and the Erne.

In the new kirk of Abernethey, or the vestry, called the Session House, lectures in theology were given three or four times a week to the students, during the session, by Mr. Moncrieff, and Mr. Wilson, of Perth, who were appointed professors of divinity by the Associated Synod. There was also, at what was now called the College of Abernethey, a professor of philosophy, that is, of logic and metaphysics. The students of philosophy were not taught in the church, but in the house of the professor. They lodged with the burghers of Abernethey, or with the farmers in the neighbourhood.

It was not the business or object of the professor of philosophy to point out the legitimate mode of philosophical investigation, and trace the progress of science, but only to skim over some systems then in vogue, of dialectics, ontology, and pneumatology. The great object was, to prevent the minds of the students from being seduced into any speculations that might ultimately tend to lessen their reverence for the covenant. Mr. Moncrieff generously administered to the wants of the students when they stood in need, as they often did, of his assistance. In his declining years, they sometimes received the benefit of his instructions, not in the new church of Abernethey, but in his own house, at Culfargie. They also attended, sometimes, on Mr. Wilson, at his house in Perth, about seven miles distant. On the death of Mr. Alexander Moncrieff, though he was succeeded by his

son, Mr. Matthew Moncrieff, in his clerical function among the Seceders, the Divinity College was translated from Abernethey to Alloa, where it was conducted by Mr. William Moncrieff, a younger brother of Matthew's, and esteemed not only a more profound scholar, but a more zealous abettor of the covenant; yet, for many years thereafter, the philosophy of the Seceders continued to be taught at Abernethey. One of their professors, a Mr. Pirie, though he had received no other education than what he got among the Seceders, being naturally intelligent and acute, attained to not a little notice in Scotland by a printed controversy, which he carried on with lord Kaims, about liberty and necessity. The great text book for philosophy, at the College of Abernethey, was Locke's Essay on Human Understanding.

After the death of Mr. Alexander Moncrieff, one of the principal fathers, and certainly the principal patron of the secession, the rigid tone that marked its first establishment at Abernethey was greatly relaxed. Mr. Matthew Moncrieff, though a firm believer in all the distinguishing doctrines of the Seceders, was, by nature, social, frank, and candid; a man of lively passions, and prone to a reciprocation of civilities and good offices with all his neighbours. Mr. Matthew, a laird as well as a minister, was a bit of a sportsman; and though he did not dare to shoot, he enjoyed sometimes the diversion of coursing with a couple of greyhouuds which he kept, to the great scandal of his congregation, and other Seceders. One Sunday, as he was crossing the Aichils, to assist at the Seceder sacra-

ment, at Auchtermuchty, a hare started from under his horse's feet, and he could not refrain from aiming a lash at her with his whip, and even galloping a few paces after her as she fled. This was reported by the servant who accompanied him on his return to Abernethey. It was a great offence, and a subject of much sorrow. Mr. Matthew was rebuked by the associated presbytery, and obliged to profess contrition. Matthew roared so incessantly against the established church, lustily thumping the pulpit, and was withal of so open and kindly a disposition, that he was a general favourite among the Seceders of all parts. Some of the more hypochondriac, when he was mentioned, would say, shaking their heads, "Aye, he is a man that would gar ony body like him:—But oh! that beast," meaning the hare. Others, not quite so strait-laced, would say, "Hoot! he's no a wrang man, for a the beast." This became a proverb in all the middle parts of Scotland, and is so at this day. Speaking of any one who, though subject to some failing, is a good sort of a person on the whole, they say, "He's no a wrong man for a the beast."

Mr. Moncrieff's lady, a very handsome woman, a daughter of Mr. Scott, of Cotts, in the East Nook of Fife, was of a disposition quite congenial, and, added to this, a very extraordinary share of true wit and humour. The sociability and the frankness of Matthew, and the gaiety and wit of Mrs. Moncrieff, were united in Mr. Gray, the minister of the established church of Abernethey, who inherited, like his predecessor, a paternal

estate. Though but a very small one, and not at all to be compared with that of Culfargie, it was a good help to his stipend, and with both under the management of his lady, an excellent woman, being both genteel in her manners and prudent in her conduct, he was enabled to indulge, in no small degree, his natural turn to the hospitable intercourses of society. The families at the parsonage of Abernethey and at Culfargie lived together in the greatest intimacy; which was considered by the Seceders as a great backsliding on the part of their pastor. The strictness, the dismal tone, and the hypocrisy, too, of the Seceders, served Mrs. Moncrieff (who had professed herself to be a Seceder only out of complaisance to her husband), as an inexhaustible fund of merriment. There were other two persons in this neighbourhood besides the minister of the establishment and the Seceding minister's wife, highly distinguished by wit and humour. They were also distinguished by eccentricities in their character and conduct, which sometimes gave their sallies a wider course, and still more celebrity. These were, Mr. Friar, laird of Invernethey, and Mr. Kier, laird of the Western Rynd. These four persons were not unfrequently to be found in company together; and certainly, if a stranger passing through this parish had happened to fall in with this society, he would have been apt to set Abernethey down, not for the most dismal and hum-drum, but the merriest place in Britain.

When Mr. Gray came first to Abernethey, the

students avoided him as they would have done Satan: but on perceiving his intimacy with their own minister, and understanding, also, that he was reckoned a man of good parts, as well as a regular university education, some of them, the most intelligent we may suppose, sought his acquaintance, which, frank as he was, they easily obtained. Mr. Gray observed to one of these students, of whose capacity he had formed a good opinion, that there could not be a better course of practical logic, or a better introduction to reasoning and investigation on all subjects, than to study Euclid's Elements of Geometry. The student said, he certainly would. Mr. Gray sent him an Euclid. In eight days time he brought it back. "What," said Mr. Gray, "have you done with Euclid already?"—"O yes," said the other, "I have read all the enunciations, which seem to be true enough, and very good reading. I did not trouble myself with the A's and B's."

Since the Seceder College was moved from Abernethey, it has been, on the whole, in an ambulatory state; moving from place to place, according to the residences of the persons appointed professors. It has happened in a good number of instances, that seceders, intending their sons for the ministry, have sent them to one or other of the universities.

But this measure, which certainly shews not a little liberality for a seceder, proves almost uniformly fatal to the good man's design. The youth, in the course of their attendance at the universities, are either reasoned out of the peculiar tenets of their fathers, or laughed out of them; or, perhaps they acquire some degree of indifference to religious dis-

putes, and are contented, in *rebus dubiis*, to embrace that system which promises, in an ecclesiastical benefice, the most convenient retreat, for the study of very intricate controversies. Among seceder ministers, I find, that there are some now who have obtained the degree of DOCTOR, from some one or other (Aberdeen I presume, or St. Andrews) of our universities. This doctorship may be considered as a capital æra in the history of the seceders. This affectation of human distinction, and being called *Rabbi*, this acceptance of an honour, such as it is, from universities in close alliance, and, indeed, forming a part of the established church, would not have passed, in the pure periods of the secession, without severe animadversion; nay, probably even the total expulsion of the doctor from the *witnessing remnant*.

After refreshing myself and my companion, I mean my poney, at Abernethey, where, I shall only say, tea, and butter, and bread, formed only a slight proportion of my repast, at a very hospitable, though inelegant inn, or, indeed, rather ale-house, I went on, on the Cupar road, to take a peep into this part of the north boundary of Fife. Of the eastern part I had formed some idea, in some excursions to Dundee, when a student at St. Andrews. In about half an hour after, leaving Abernethey, I arrived at Newburgh, a royal burgh, as above observed, though it does not now send a representative to parliament. In this ride, the course of the Tay was opened to my view, as far as the craggy hill and castle of Kinfauns, the usual residence of lord Gray, and part of the grand cliff of Kinnoull, within less than two miles of Perth. On the opposite bank of the Tay,

The Grand Cliff of Kinnoull from the South East, with a Prospect of the Tay, after its Junction with the Erne.

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about a mile below, is seen the massy old castle of Elcho, now in ruins, belonging, and giving the title of lord Elcho to the eldest son of the earl of Weemyss; and the whole east and north-east slope of the hill of Moncrieff, divided into neatly-inclosed and well-cultivated fields, interspersed with stripes of trees, or surmounted with large plantations of wood. I had a view also of BALTHAIK and GLENDOICK, gentlemen's seats, the former situated above a lake, in a kind of recess of the hills, that bound the Carse of Gowrie, and the other, at the bottom of one of these; both residences adorned with extensive and thriving plantations. The fine house and gardens, formerly belonging to Mr. Crawfurd, of Auchnames, at Errol, would also be distinctly seen, if they were not concealed with groves and allies of lofty trees.

NEWBURGH.

Newburgh consists of one very long street, on the south bank of the Tay, with suburbs at each end, and a lane, near the east end, leading to the shore. A hill rises on the south, the base of which, in that quarter, is covered with gardens and orchards, belonging to the citizens of Newburgh. On the shore are three continuous piers, which form very safe stations for trading vessels of almost any size. Many of these unload part of their cargoes here, before they proceed up to Perth, which does not admit of ships above two hundred tons. The principal manufacture of Newburgh is that of Silesias, Osnaburgs, and brown linens. A considerable trade

in wood and iron is carried on at the shore; and wheat, barley, and malt, are exported to Edinburgh and Glasgow.

Almost adjoining to the town of Newburgh, on the south-east, is a lofty precipice, or cliff, the grandest and most majestic I ever saw, except that of Kinnoull. The hill, which it terminates, is by no means to be compared, for extent or height, with that of Kinnoull: but the cliff is not inferior in proportion to these circumstances. The cliff of Kinnoull rises to a prodigious height above the level of the Tay, and the road that runs at its foot; but a mass, or mound of matter, composed of stones that have fallen from the rock in the lapse of ages, rises from the bottom in a slope, or as the section of a cone, the summit of which reaches at one part near midway to that of the rock; whereas, that of Newburgh is perpendicular, almost to the very bottom, and hangs over the traveller below, with a more frowning and terrific aspect. The fissures, or clefts of the rock, bear shrubs, and even tall trees, inhabited by kites, rooks, wood-pigeons, and other birds, whose cooing and cawing never ceases. I walked up to the top of this cliff, and creeping as near as I thought safe, on my hands and feet, looked far down, on the top branches of ashes and other trees, and enjoyed the economy of the birds in their nests, fetching food to their young, or teaching them to fly.

Near the base of the cliff, there is a rivulet, on which there are some mills, issuing from the Loch or Lake of Lindores, about a mile to the right, and running through a very narrow but deep den or dell, which, at the Rock of Newburgh, expands into a flat of about sixty or seventy acres, of very rich

land, of the same nature with that of the Carse of Gowrie, on the opposite side of the Tay. So, also, no doubt, is the island of Mugdrum, in the middle of the river, opposite to Newburgh, which appears to be about two miles in circumference; though it is never ploughed, being subject, I suppose, to inundations, but appropriated to pasturage, to which it is well adapted. This island, with the cattle grazing on it, adds not a little to the beauty of this rich scene, of which it forms a part. At the north side of the Loch of Lindores is an old mansion, but still, or lately, inhabited. This was formerly the residence of the Lindsays, lords of Lindores.

The hilly district around the Loch of Lindores, which appears to be about two miles in circumference, forms the sequestered parish of Abdie.

The corn fields of the level, and rich tract of land between the hills and the Tay, just mentioned, are every where interspersed with very old fruit trees. This is not an uncommon thing in the cyder counties in England. But it appeared to me a great wonder, as certainly it is, in Scotland. I was not, however, at a loss to account for this appearance, when I was told, that the ruins I had seen, not far from my majestic *speculatorium*, were those of the rich Abbey of LINDORES. It is well known that the monks imported into this country, as well as others, at a very early period, the arts of Italy, particularly those of gardening and agriculture.

About two miles below Newburgh, on the south bank of the Tay, just by the river, yet on an elevated and commanding situation, where a hill juts a little into the Frith, stands one of the most venerable,

grand, and impressive monuments of former times, that I ever saw in Scotland. I have seen it from a variety of points of view, and it always commanded my attention. This is the old and ruinous Castle of Bambriech, with its thick wood fringing the Tay, and extending a good way up the hill behind the castle. It appears to have been of very great dimensions, and is said to have been a very strong place. It formerly belonged to the family of Rothes; but Bambriech, with other lands in this corner of Fife, have now passed into the hands of lord Dundas.

One cannot travel long in any habitable part of Scotland, without seeing ruined castles and other mansions. But there seems to be a much greater number of these in Fife than in any other part of Scotland. This is no doubt connected, in some degree, with a circumstance I had occasion to notice before; namely, that landed property is more equally divided, that is, divided among a greater number of hands in Fife, including Kinross and Clackmannan, than in any other district of Scotland. There is a greater number of old castles, because there was formally a greater number of new ones.

Among the peculiarities of Fife, it has also been noticed by every one, that there are more dove-cots, or pigeon-houses, than in any other county in Scotland. Every gentleman, feuer, and substantial farmer, has his dove-cot: and certainly a flourishing dove-cot is very convenient in house-keeping. But when once the Fife farmers become in general as good agriculturalists as they are in the Lothians, Stirlingshire, Airshire, and the lower parts of Perth-

shire, &c. &c. Fife will probably become less famous for its dove-cots.

Perhaps the splitting of the land into so many estates, in Fife, may have been owing to that superiority in commerce which Fife, before the union, enjoyed above any other part of Scotland; the ports of Leith and Dunbar, and, perhaps one or two more only excepted.

At Newburgh, as well as every other little town, or village of any consideration, situated at some passage into the Aichils, on either side, in their whole extent from Stirling to the Frith of Tay, there is a number of places of worship for different sects of religion. The sect of which I heard most, on inquiry at Newburgh, was the Bereans. It was founded by a Mr. John Barclay, a native of the parish of Muthill, in the Upper Stratherne, a man of lively parts, and sanguineous temperament, who was educated at the university of St. Andrews, where he was accounted an excellent scholar, and who was ordained to be a preacher, or probationer in the established church. Having officiated as assistant to different ministers, for many years, he broke off from communion with the kirk, and established a congregation of his own, which branched into a number of other congregations. In points of ecclesiastical order, government, or administration, he seems to have coincided very nearly, if not entirely, with the Sandemanians, or Glassites; if this be not peculiar to the Bereans, that a mere assent to the historical and doctrinal truths of the gospel, is sufficient for salvation, without any of that extraordinary and almost violent working of faith, which, according to certain systems, takes place in the first moments of *effectual calling* and conversion,

accompanied with lively emotions, which gradually sink into the habitual calm of what they call the *faith of assurance.* Any person, according to the Bereans, may be sufficiently assured of going to heaven, if he will only believe what is set forth in the gospel, and take God's word for it. But the pride of man is such, they affirm, that it is not every one who will humble himself so far as to accept of salvation, without fancying that he himself, forsooth, must in some shape or other contribute to his own safety. The Bereans, therefore, account it equally weak and sinful to doubt of their going to heaven, even when they fall into divers temptations. It is only rising again, and looking forward to paradise, the prospect of which will weaken and subdue worldly passions, and prepare them for the company of the just. They are, therefore, in all circumstances or situations, drunk or sober, as merry as grigs. This, too, as far as I have been able to learn, is very much the case or way of thinking of the Sandemanians. The Sandemanians and Bereans are among Christian sectaries what the Epicureans were among antient philosophers. They live well, and are merry. They are very amorous.

The Bereans, like the Sandemanians, celebrate the Lord's Supper in a social and familiar manner, every Sunday, handing about bread and glasses of wine to one another, while they chat about the church, and heaven, like a number of men and women chatting and helping one another to dishes of tea. As to the community of wordly goods, professed by the Sandemanians, like many other religious sects, at their first outset, it is now frittered away to nothing. There is no one among either the Bereans, or Sande-

manians, who is either called, or performs the exclusive functions of our ministers. Persons who, from age or character, acquire distinguished consideration in the church, take a more than ordinary share in all the common concerns, under the name of deacons and elders.

At Crieff, about thirty years ago, adjoining to the native place of John Barclay, there was a flourishing congregation or church of Bereans; in which the most active member was one Peter Thomson, a tailor. Peter harangued the church both oftener and longer than any other of the brethren; and on Peter too was devolved the principal care of the church in external matters: among which, the providing of bread and wine for the meetings, on Sunday, was sometimes none of the least arduous; for the Bereans of Crieff were all of them miserably poor.

In the village of Crieff there was a very genteel public-house, kept by J—n T—e. John was a good-natured, jolly, and frank fellow, very apt to speak his mind without reserve, or premeditation. One Sunday evening, Peter Thomson, who had already got a great many bottles of wine from this house, upon trust, made his appearance, seeking more wine, also on tick. Mr. T—e, who had dined in his usual style, immediately replied, "Deill a drap now *pate!* until you pay for what you have had already. Ye're a bra man to mak a minister o', that either canna' or winna' pay for your communion elements." Peter on this, went to Mrs. T—e, a very clever, decent, and lady-like woman, related the rudeness of her husband, in refusing wine for the celebration of the Lord's Supper, and concluded with stating the number of bottles of port that he now wanted.—Mrs. T—e, after a short silence, said,

"Truly, Peter, I do not think it decent in such as you to take upon you the administration of the sacrament; and, upon reflection, I think it a very wrong thing to encourage you in such presumption." Peter returned to the congregation, collected four shillings and sixpence, and went back to the public-house for two bottles of wine, which he received, without any opposition or remonstrance on the part of Mrs. T—e, on the ground of indecency.

The principal elder, deacon, or administrator of the Berean church at Newburgh, is Mr. Alexander Pirie,* the same Alexander Pirie who had formerly been professor of philosophy in the college of Abernethey. When once a man of a speculative turn is loosened from the religious system in which he has been educated, and boldly ventures on the unlimited ocean of inquiry and exploration, he seldom stops till he has gone through many changes of opinion; and, sometimes, not without falling at last into religious scepticism. Mr. Pirie, quitting the Antiburghers, became a Burgher; he then joined the Kirk of RELIEF, that differs from the established church only on the point of ecclesiastical patronage; and at last became a Berean. Mr. Barclay had long and strenuously laboured to infuse Berean doctrines into the people of Errol, both when he was assistant to Mr. Jobson, the minister, and afterwards; but without the smallest success. It was not long, or with much difficulty, that Mr. Pirie established a Berean church at Newburgh. There seems to be something in the air of the Carse of Gowrie, the Bœotia of Scotland, inimical to religious innovation;

* I have since heard that he died in 1805.

which is more easily introduced on the south and west banks of the Tay. All the masculine powers and fervid eloquence of John Knox were unable at first to cross the Tay. Gowrie, and the Carse of Gowrie, lay in a state of torpor for many years, after the flame of reformation had spread in a south-westerly direction, from Perth to Stirling, and Glasgow.

In 1795, professor Pirie published a small volume, intituled, "The French Revolution exhibited in the Light of the Sacred Oracles, &c." In the thirteenth or fourteenth verses of the sixteenth chapter of the Revelation, John tells us, that he saw "three unclean spirits, like frogs, that were the spirits of devils working miracles." Now, says Mr. Pirie, "frogs are a natural emblem of Frenchmen, as frogs furnish a dish of food very common in that country; and perhaps no nation partakes so much of that reptile. Frogs dwell in, and issue from, low, unclean, and loathsome cells: and what cells more unclean and loathsome than those of the Jacobins, Cordeliers, and disguised Jesuits, from whence the Convention sprung? Again, frogs puff themselves up with air, are boastful, loquacious, yet still repeating the same harsh uncouth notes; and tell me when or where any society, or even rabble of men, has ever dunned our ears with such a profusion of big swelling words of vanity as the Convention?—Spawning tadpoles of constitutions, they have stunned us with the most vociferous, harsh, and hideous sounds. Terror is the word of the day. A little more blood. No mercy! No humanity! This is surely the voice of the bull-frog, whose croaking is terrific, and whose voracity is insatiable."

It is one of the most prominent, perhaps the most prominent trait in the character of our religious fanatics, that they see every passing event in the scriptural prophecies, and draw the whole of these into the narrow vortex of their own times, and sometimes even the particular concerns of their own sects. A crazed surgeon and apothecary, in the vicinity of London, who had been driven to insanity, and a state of confinement, by his sudden succession to an immense fortune, and, on his recovery, studied to secure it by becoming a Methodist, discovered, in the Book of Revelation, that Buonaparte was to be cut off, but not by human hands, in the year 1804. This discovery he communicated to Mr. Pitt, so early as 1800; representing to him, at the same time, how unnecessary it was to be at the expense of providing any ordinary means for our own safety, and the tyrant's destruction. He still persists in his opinion, that Buonaparte is to be miraculously cut off; though he miscalculated the date of his excision by two years. And he certainly maintains his position with as much plausibility, as professor Pirie did his interpretation of the frogs of the Revelation. On all other subjects, than those of religion and the prophecies, he converses in a very rational manner. Before his accession to wealth and Methodism, he practised physic, in London, with no inconsiderable success.

Towards the evening I returned to my public-house at Abernethey. The family, when I arrived, was singing psalms. When this was over, and some one, the landlord no doubt, began to read a chapter of the Bible, I knocked gently at the door, recol-

lecting how little such intrusion had disturbed my tailor at Cupar. But no one answered, and I stood at the door, with my horse, upon my word, I think the best part of an hour, when the reading being over, and also a long prayer, I was at last admitted. On asking what they had in the house that I could have for supper, I was told that they had nothing but eggs, and some cold salmon. This was very good. After supper, I invited the landlord, according to the general custom in Scotland every where, but in the great and fashionable inns, to drink a bowl of punch with me. He was a plain, unaffected, and sensible man for his station, and, what is not very common in Scotland, answered all my questions, as far as he could, without putting any questions to me about myself, or whence I had come, or whither I was going.

From him I learned that there were no manufactures in Abernethey, besides that of some linen. A few weavers bought up linen yarn in the neighbourhood, and wove it into webs of cloth, which they sold at Perth. There were of course some chandler shops, and such tradesmen as taylors, shoemakers, carpenters, and smiths; but the greater part of the inhabitants made a shift, he said, to live on their means: some farmers, who had retired, in their declining years, with what they had been able to save, to Abernethey, for the sake of being near the kirks; and a number of proprietors of houses, with some acres of land about the village, with a free house and garden, and as much land as, with the privilege of the common, will keep a cow. An Abernethey laird live sin what they call, in Scotland, *dog's ease*, that is,

poor fare, and nothing to do. But their fare is rather coarse than poor. And with milk, eggs, potatoes, porridge, and preaching, all of which they have in abundance, they are well contented. The laird does nothing but bait his cow, delve his garden, weed, get in, and thresh his corn, and take it to the mill. Any little money that is to be seen in the house is got by the industry of the females in spinning.

While the laird tends his cow, holding her by a rope, fastened to her horns, he is always employed, either in knitting stockings, or reading some religious book. Few that have been habituated to the wants, the exertions, and the luxuries of active and artificial life, would chuse to retire from all their labours, cares, and enjoyments, to this tranquil, but insipid state — yet, fewer, perhaps, if they were wise, would exchange this simple condition for the tumultuous and painful pleasures of busy or of polished life.

As there was no one besides the family, either in the morning when I rested and refreshed myself, before I proceeded to Newburgh, or after my return in the evening, but every thing had the appearance of a private, and that very quiet family, I asked my landlord whether he had good custom, and if there was good encouragement for such a house as his in this place. He said, that Abernethey being out of the way of the great road, it was very seldom that any strangers, or travellers, called at his house, and still seldomer that any one, particularly a gentleman, had any thought of passing the night there, as I had done. Such a thing might not probably hap-

pen again in the course of some years. Neither were the neighbours at all in the habit of coming to his house to pass their time in tipling; which, he said, he would not suffer. When they wanted either spirits, or a chapin (a quart) of ale, they sent for it quietly to their houses, and shared it with their wives and families. But the great encouragement to public-house keepers, at Abernethey, was the kirks of the *relief* and the *witnessing remnant*, which, particularly the latter, drew hundreds to the town, from all quarters, on Sundays, and thousands to the sacraments. Though, for his part, the old kirk was good enough for him, and he wished only that he were good enough for the kirk, yet numbers of Seceders, and church of relief men, resorted to his house on Sundays, and multitudes of both on the OCCASIONS. The OCCASIONS, by way of eminence, denote the sacraments. Nor was it only the ale-houses of Abernethey that profited by the sacraments, but those of Aberargie and Newburgh, who, on the OCCASION weeks, brought ale and liquor to the roots, or slope of the Muckle Bin, in barrels, carried thither in sledges, and on carts. It is on this slope that the tents of the preachers are fixed; who hold forth, one minister after another, from ten o'clock in the morning to ten at night. The tents of the ale-house keepers, who seem to be to the congregations here, in some measure, what sutlers are to armies, are placed at a short distance from the margin of that immense space, which is filled with men and women; sometimes squatted on the turfy ground, sometimes for stretching their limbs, standing. But my landlord told me that, he never

had either tent, or gauntrice, (so they call the wooden frame, or stand, on which they place their barrels, when they are to be tapped,) in his life. He sold as much ale as he wished at his own house, where many of the better sort of seceders came for refreshment, instead of bread and cheese from their pockets, and bickers of beer in the field. Bickers are wooden cups veneered. BICHIERA signifies a drinking cup in Italian. Hence, no doubt, the Scotch bicker.

My landlord brewed his own ale, which was formerly the universal custom with publicans all over Scotland; and who were from thence called BREWSTERS, or, as it was commonly pronounced BROWSTERS. He also gave me to understand, that he had wherewithal to live, even independently of a public-house. I wished greatly, on hearing so much about the OCCASION, that my visit to Abernethey had fallen in with the time of the sacrament, or what may rather be called, the holy week, at Abernethey. But, as far as my readers are concerned, they have nothing to regret on this score, as I have been furnished with a description of the holy week with the Seceders, by a man who, having resided for some time, and was in the habit of paying visits occasionally to some friends, at or near Abernethey; to whom also I acknowledge my obligation for a few other memorandums, to which I have given place, among my own remarks, in these travels. His name would not disgrace my work, and I asked his leave to give it. But, on this point, he constantly resisted my solicitations.

"The sacrament week, at Abernethey, which

may be considered as the holy city, the Jerusalem of the Seceders, is one of the greatest curiosities to be seen in all Scotland; being a lively representation and remembrancer of the times of the covenant and field conventicles. The same spirit that assembled the covenanters on Loudoun-hill in the reign of Charles II. draws together the Seceders at this day,* annually to the *Muckle Binn*, at Abernethey, which is held generally in June or July, when the labours of the spring are over, and those of the harvest have not commenced (for there is scarcely anything of what is called in England hay-harvest, in Scotland) and when the days are long, and the nights short.

"When the anniversary of the OCCASION draws near, the sermons for some weeks are animated with more than usual zeal and fervour. The Sunday immediately preceding that of the sacrament Sunday, may be considered as the actual commencement of the religious campaign, which is continued, either in reconnoitring, as it were, and various movements, or in hot action. On that Sunday, the minister states the duty of communicating; but, at the same time, the danger of communicating unworthily, and of "eating and drinking damnation to themselves," in such strong language, that it is a great wonder that any one, believing, as they do, should venture on the consecrated elements. In fact, some modest and ingenuous spirits, as well as those of a melancholy cast,

* This was written in 1776. Perhaps the zeal of the Seceders has, in the lapse of thirty years, been somewhat cooled down. But still this description is, in the main, applicable to the annual conventicle at Abernethey, at this day.

do hang back from the communion, while others of a more sanguineous temperament and greater presumption, boldly advance to the communion table, rejoicing in some motion of the animal spirits, or emotion, which they call the faith of assurance. The Mondays, Tuesdays, and Wednesdays, are employed by the minister in examining and conversing with intended, particularly young communicants. The elders, in the mean time, make reports concerning their neighbours, and warn the minister to be very cautious how he admits such and such an one to the table, without sifting him to the bottom: in which reports they are supposed frequently to gratify their private resentments, or other malignant passions.

Meanwhile, the news of the approaching OCCASION at Abernethey spreads far and wide. Travellers in every direction, east, west, south, and north, inquire at the inns where they stop into the cause of so many people, men and women, trudging along the roads for the space of ten or twenty miles. Even the ferry-boat between Stratherne and the Carse of Gowrie is unusually busy. The glen of Abernethey, hearing the tread of unusual feet, is astonished at this invasion of his solitary reign.

"By Wednesday night the street, with the little lanes or closes about Abernethey, is in motion. The farm-houses in the neighbourhood too are full of friends and brethren from remote parts of the country. The barns also are full of men and women, young and old. Much in the same manner we may suppose that Jerusalem, with its environs, was crowded at the Passover. The period of nine months

from this date sometimes produces sad memorandums of the barns of Abernethey.

"Thursday is the fast-day preceding the sacrament. Three different ministers preach from ten o'clock to about six or seven in the evening, with an interval of only one hour for refreshment. The minister of Abernethey himself is a silent auditor: but, when all the strangers have done, he mounts the pulpit, and recapitulates to the audience the substance of their sermons, adding exhortations of his own. An equal or greater number of ministers continue the work of preaching in a tent on the MUCKLE BINN for an equal length of time.

"On Friday, there is a cessation of preaching. On Saturday, it is resumed, but not till about one o'clock; it is continued, however, till about eight. On the dismissal of the congregations, I mean that within and that without doors, such of the intended communicants as had not been furnished with tickets, which they call tokens, for the communion table, receive them now from the ministers and elders. On Saturday evening, the voice of some one who has retired for secret prayer is heard behind every hillock and furze bush, and in the thickest parts of the standing corn. A dog here and there stands barking at a noise, which indicates that some stranger is near, though he cannot see him.

"At last, the OCCASION Sunday itself arrives. The church is crowded more than it is easy to imagine. Even the little black gallery, called the *Cutty Stool*, is crammed full: there is no disgrace in sitting in this seat on this occasion. Pregnant women faint. For their recovery, sympathetic females loosen or cut the

laces of their stays, and move them for air to the windows. But the windows are beset with dense columns of people, eager to catch some of the words of the minister, who is serving at the communion table; nor is it without much difficulty that they can be persuaded to fall back for a minute or two, even for saving the life of a sister Seceder.

"In the mean time, the work of preaching, praying, and singing psalms, goes forward at the tent. I have heard, that in the time of old Culfargie, it was sometimes necessary to have two tents, as no human voice could extend to the whole multitude which resorted to the OCCASION at Abernethey in those days; but I never saw more than one.

"The space occupied by the multitude in front, on either wing, and at the back too of the tent, may be, including the booths and beer stands of publicans, about three quarters of a mile. When a very popular preacher holds forth, the hearers sit fast, or seize the moment when they think that they have been wrought into a suitable frame of mind, to repair to the church, and press forward, as soon as they are able, to the communion table. When it is the turn of one *less gifted* to fill the tent, as they call it, they beckon to their acquaintance, and retire in crowds to the booths or beer barrels to take a refreshment. From about two o'clock in the afternoon to about six or seven, when there is an interval of an hour, the people passing to and fro, between the preaching tent, the church, and the booths of the suttlers, forms the whole, when viewed at any distance, into one compacted scene.

"This scene is seen to great advantage on the

north, and opposite banks of the Erne, near the Rynd. The white linen caps and red cloaks, or red or striped plaids of the women of the lower and most numerous classes; the silk cloaks and hats of others; and the blue bonnets, or the hats of the men, make altogether a very striking as well as motley appearance. The singing of psalms by so great a multitude, with Stentorian voices, to the number of twelve thousand, reverberated from the hill, is heard at a great distance, like the hum of bees. Had this scene been viewed by the Danes encamped on the eastern slope of the hill of Moncrieff, they would, beyond all doubt, have mistaken it for the camp of the enemy, engaged in some awful incantations.

"The Monday after the sacrament is a thanksgiving-day. There are two preachers, both in the church and at the tent; but the whole service is over by four o'clock, when all the ministers and elders repair to the minister's house, and enjoy a very plentiful, though, perhaps, I dare not venture to call it, a very hearty dinner: for even now the intensity of the religious tone is not wholly relaxed. Immediately after dinner, which is preceded by a very long grace, there is again singing of psalms, and a very long prayer.

"The pilgrims who had come to this holy city, after visiting, that is, taking a near view of Culfargie, return to their respective counties and parishes. Travellers who meet them on their return, as travellers in an opposite direction had done before, inquire at the first inn they alight at, "What the deuce can be the meaning of so many people here and there all along the road for so many

miles, as silent and downcast as if they were going to the gallows?"—"Oh! it has been the sacrament at Abernethey." Here ends my friend's account of what he saw about thirty years ago. I now proceed to state what I saw, and what happened to myself lately.

Being fond of the diversion of angling, and understanding that the water of Farg, already mentioned, was a stream famous for the sport of trouting, I resolved, instead of proceeding on my route up the course of the Erne in the morning, to indulge myself for some hours in that amusement, and not to leave my present quarters, which, though not so elegant or commodious as what I had found at Kinross, were to the full as much to my satisfaction. Before dinner, my landlord having borrowed a fishing-rod for me, I understood from the schoolmaster, away I set out for the Farg, not more than a mile distant, so early as five o'clock. I fished up the stream from Aberargie for a little way into the Aichil Hills. The quantity of trout I caught in a few hours would scarcely appear credible, were I to mention it. They were only small, but I dare say I caught three or four pounds weight of them in the space of as many hours. I have been informed that the water or river of May, the Burn of Dunning, and other streams descending from the Aichils, are much more abundant in trout than any fish streams that fall from the bleak and barren Grampians. I am inclined, from some little experience of fishing among the Grampians too, to think that this notion is not altogether unfounded. The superior vegetation of the Aichils, I am inclined to suppose,

contributes to the superior prolification of the waters that flow from them.

Quitting the Farg about two miles above Aberargie, I bent my course north-east towards Abernethey, without knowing the proper line of march, but assured that I should soon see it from the summit of a range of hills, to which, over some rising pasture, and marshy grounds, I made my way. Having come to the top of a hill, called, as I afterwards learnt, the LAW of Abernethey, where are the vitrified remains of a Danish fortress, and the moat or fossé with which it was defended on that side where the hill was accessible, I rested long on this commanding situation, viewing the dreary glen of Abernethey on the one hand, and a prospect on the other, including all that I had before seen from the Wics of Bagly, and every way far beyond it. Abernethey, Invernethey, and the conflux of the Tay and the two Rynds, were viewed as the gardens in the suburbs of a town from a high steeple.

By the time I had descended from the Law, and returned to my quarters, it was twelve o'clock. After breakfast, or whatever it may be called, I told my landlady, to whom I presented the conquests of my fishing-rod, that if she had no objection, I would take my *kail* with her. This means the same thing in Scotland as *eating a chop with one* does in England. She was a handsome woman, and the very picture of peace, plenty, and good-humour. She said with a smile, that I was heartily welcome to such poor fare as their house could afford. "However," added she, "we will do what we can."

I conjured her not to make the smallest odds on my account; assuring her, which was very true, that it was a matter of the most perfect indifference to me on what I dined. About three o'clock the family dinner was served, not in the parlour, but up stairs, in the best room in the house, which consisted of only one floor besides the ground floor. It consisted in broth, in which a piece of beef, a little salted, or as they called it, powdered, had been boiled, with a copious quantity of greens cut into shreds, carrots, pease, and barley. The juice of so many vegetables qualified the saltness of the beef; and this again gave a very agreeable zest to the soup and vegetables. This was their own family dinner. It is, with some variation, perhaps, in the vegetables, the common and standing dish in every substantial or comfortable house in Scotland that does not aspire to luxuries and the fashion. It is a most savoury, as well as economical dish, and is worthy of being adopted or imitated by all the people of Great Britain and Ireland, and the colonies thereunto belonging. Three or four pounds of meat, with the vegetables and broth, will suffice for a family of ten or twelve people. But nothing is so relishing to an English palate as roasted meat. This is a peculiarity in the English nation. It is not so, I have been told by every one, on any part of the continent; and I know that it is by no means the case in any part of Scotland. But to return to my own dinner. When the *kail and flesh*, Scotch, for the French *Bouilli*, from which (when the French gave the tone to Scotland, as they did for near two centuries) it was in all probability derived, was re-

moved, in comes a large dish of my own trouts, very nicely fried, and at the same time a roasted fowl, with a small mutton ham; which is very tasteful, and which the Scots were wont to prefer to a bacon ham. I would have remonstrated on this work of supererogation on my account, but as I was, of course, to pay for my dinner, I thought that this would be set down to the score of parsimony, wherefore I commended the dinner very much by my words, and not less by my actions. The family, or part of the family, with whom I dined, consisted only of my landlord and landlady, and a young woman whom I took for a relation; their daughter, perhaps, or niece. It was with difficulty that I could persuade the females to give me the pleasure of their company, and they were off, according to the old custom of Scotland, the moment the grace was said after dinner. As for the landlord, he made no scruple to help me out with a bottle of excellent port.

It was now time to call for what I had to pay. The landlord said, that his "gude wife managed those things." Being sent for, she came smiling into the room, and was prevailed on to sit down, and take one glass of wine. Instead of presenting a bill, she said with hesitation, "I am sure I dinna ken weel to say what the skaith (loss or expenditure) has been, I wot weel, it has nae been muckle." I reminded her, that I had both breakfasted and supped the day before, of my bed, my horse, &c. &c. She proposed, rather than charged a small sum for each article; stating, at the same time, the grounds of each. For example, for the whisky-punch after supper—"I canna

charge mair than a shilling, for the mutchkin (an English pint) of my *aqua vitæ*," pronounced akka vytie. "I dinna think you used mair nor an ounce or twa of sugar.—For the hen ye have had, hens are now very dear, nane under eighteenpence at the lowest; but the half of the hen is to the fore, and it winna be lost." Here I interrupted my simple hostess—"My dear, and very good lady, I pray do not reckon up the value of the remains. I have been, with wandering about, as hungry as a hawk, and have ate like a highland drover." —"Waes me, Sir, you have ate nothing." The result was, as I stated in the account, which I took down with my pencil from the mouth of my landlady:

	£.	s.	d.
Breakfast or luncheon, or both. Tea, eggs, ham, &c.	0	0	8
Supper, including whisky-punch . . .	0	1	8
Breakfast again, in the style of the former	0	0	8
Dinner	0	1	0
A bottle of wine, and a bottle of English porter	0	3	6
Corn and hay for my horse	0	2	0
	0	9	6

I reminded mine hostess that I had had a dram of ferintosh after the trouts. "Oh," said she, "that was out of our bottle." I put her in mind that I had had a bed, and that a very good one. "Oh," said she, and in the same breath, "the landlord,

we have never, thank God, charged any thing for a bed, and I hope never will need to do sick an unchristian-like thing." But the wine—only three shillings! Here they both expatiated on the excessive price to which this article had in a few years risen. "Indeed they could not afford a bottle of it even for three shillings, if, in the first place, the bottle had contained a full quart; and, in the second, if they had not had a much larger store of wine than they had any occasion for, from some connections they had many years ago with some captains of vessels carrying salmon from the Tay to the Mediterranean. The wine, they said, smiling, had come to them very reasonably, meaning, I suppose, that it had been smuggled." On reflecting on this primitive simplicity and moderation in making up a bill, I was led to speculate concerning the cause of it. Perhaps they made some abatement, from their respect, which was visible, to the character of a clergyman. But the true and general cause I take to be this: they are so little accustomed to lodge travellers, that they never make any account of such chance visitors. Had they been accustomed to lodge and entertain travellers every day, they would probably have learnt the art of making the most of them.

Bidding adieu to the capital of the Picts and Seceders, I went up the course of the Erne, passing through the middle of the valley, which merits all that has been said of it, both for fertility and beauty. A range of low hills, or rather a hilly tract, covered for the most part with corn to the top, tapers off from the Hill of Moncrieff, in a south-westerly direction, by Hilton, Kirktoun, Mailor, Aberdalgie, Duplin,

and the Braes or acclivities of Carnie, to a gentle eminence, projecting a little into the valley, called the WOODHEAD of the KIERS; a cluster of farming hamlets; which eminence, on a general and comprehensive view, may be considered as the extreme termination of the Sidley Hills, stretching in a south-westward direction, as above observed, to the Hill of Kinnoull; which is separated, and as it were divorced, from the Hill of Moncrieff, only by the mighty stream of the Tay. There is something in all those, and other places situated on the southern aspect of this tract of hilly or rising ground, uncommonly soft and pleasing. The Erne, meandring more than any river in Scotland, except the Forth, runs at the distance of a quarter or half a mile; where it does not by a salient angle, dash, as near Duplin, into the very roots and almost side of the heights and acclivities that bound its course. The sea, or an Estuary, navigable by the largest ships, give greater grandeur to a rural scene, but less softness. The summits of the Aichils, in the lower parts covered with grain, in the upper with sheep, give also a soft, though a more impressive boundary to Stratherne on the south.

From the promontory just mentioned, the Woodhead of the Kiers, you have a view on the north-west the whole extent of Stratherne, from the Loch, in the middle of the most southerly range of the Grampians, at the foot of the Mountain of Benvoirlich; and on the east of the whole valley, and the Estuary of the Tay, for several miles below Newburgh. From this point we survey, in what is called the Upper Stratherne, the course of the river from its source; at first only marked, as it were, in the air, by an opening in

the Grampian Mountains. By and by the river itself is seen gliding along from Crieff, where it is augmented by the water of Turret. Stratherne now intersects Strathmore, or rather forms a part of the GREAT VALLEY. The Upper Stratherne is dotted, particularly near Crieff, with a greater number of gentlemen's seats than might be expected from either the extent of the country, though great, or its fertility, though not inconsiderable. A great part, and sometimes the greater part of the estates appertaining to these, is situated in the mountainous country to the north west, and, in a few instances, in the Aichils, on the south.

On the south and west of the Erne, two miles south of Crieff, on the great military road, is seen Drummond Castle, the seat of the earls of Perth, among whom was the chancellor Perth, who figures greatly in Scotland in the reign of king James II. It is situated on the precipice of a rock, fronting, as is usual with those appearances of nature, the south-west, rising in a beautiful bay of land, covered with a fine natural wood, and a number of fine stately trees planted. Castle Drummond commands Strathmore, as far as the eye can reach, which is as far, they say, as FORFAR, in Angus, and down Stratherne, and the Frith of Tay, as far as Dundee. Three miles down the river is Machany, situated in a beautiful and extensive plain, the seat of the Drummonds, viscounts of Strathallan. The title is extinct, but the estate is still in the possession of the Drummonds. There is a very extensive natural wood at Machany, and some old trees, particularly one or two of immense size. Fronting Drummond

Castle, in a concavity of the serpentinizing Erne, stands the Castle of Inner Paffray, the antient seat of the Lords of Maderty. It has a pleasing and a venerable aspect—an old castle—old trees—and old chapel. It would be tedious to notice all the beautiful residences in this romantic region, but I cannot pass over Auchtertire, the seat of Sir Patrick Murray, situated on a shelf of BEN Y CHOIN, in the midst of a fine natural wood, looking down on the Loch of Monivard, covering thirty acres of ground, and aslant the valley of the Erne, into the pass of Glen Eagles, which opens a very easy communication with Clackmannan. As to the Lower Sratherne, it is so beautifully inclosed between verdant hills, so delightfully watered by the Erne, and the brooks and rivulets that fall into it on either hand, so neatly divided into well fenced and well cultivated fields, and so thickly interspersed with gentlemen's seats, that it seems to be one garden or piece of pleasure-ground. If we take in the scenery of the Hill of Moncrieff, with the cliff of Kinnoull, and the conflux of the Erne and Tay, expanding, after their junction, into a spacious Estuary, it would be difficult for the magnificent taste of even an emperor of China, to form a garden on a nobler scale.

From Drummond Castle, or rather the village of Muthil, near it, where I rested for some hours, or wandered about in its vicinity, I went in the evening to Crieff. This is a very populous and thriving village, containing upwards of two thousand souls. It is situated on the southern slope of a hill, isolated from the Grampians by a narrow dell or glen, called the KNOCK of Crieff. Being at an equal distance between Perth and Stirling, and lying on the military

road which diverges here in branches, leading to Loch Erne, through Glenalmon, to the Bridge of Aberfeldie, and to Perth. It is a place of great resort, and to this circumstance chiefly it owes its prosperity.

CRIEFF.

Travellers, bodies of troops, in their march from one station to another, and great numbers of Highlanders, bringing what things they can spare in exchange for the articles they want, render Crieff a very stirring place. The manufacture of linen too flourishes here. There are also corn mills, three paper mills, a cotton, and three oil mills, belonging to this place. It enjoys a variegated prospect of mountains, hills, and woods, contrasted with the extensive plains of Stratherne. The soil is light, dry, and sandy, and intersected for many miles around by running waters. It is accounted the Montpelier of Scotland; and, with other places in the vicinity, resorted to in the summer by people from Glasgow, Edinburgh, and other towns, on account of the purity of the air, goat-whey, and the beauty and grandeur of the natural scenery. On looking westward into the Grampians, around Loch Erne, and where the river issues through a narrow Glen into the plain of Comrie, famous for one or two of Agricola's camps, the face of nature various, rugged, abrupt, and sublime, one is constrained to philosophise, however unskilfully, on the formation of at least the surface of this globe.

All the old people in Crieff, and within a few

miles of it, to the north and to the west, every one, both old and young, speaks both the Gaelic and the English language. This is the part where the Highland and the Erse language penetrate farthest into the Lowlands. As there is a post-office here, and that this is more central, perhaps, than any other place of equal size and accommodation to Scotland, and opening an easy communication every way, with both the Highlands and Lowlands; it is a charming spot to spend the summer in, to any one who can be introduced to the numerous gentry in the neighbourhood, who are, I have been informed by those who know them, on the whole, hospitable and polite in their manners, even beyond what is common in Scotland. But, at the same time, the sojourner at Crieff should not be a poor man. Crieff is the capital of the upper, as Abernethey is of the lower Stratherne. There are two excellent inns at Crieff. But every thing almost is twice, nay sometimes more than twice, as dear at the former capital as at the latter.

As the upper Stratherne, particularly that part of it which extends from the lake to Crieff, is resorted to in the summer by invalids for the salubrity of the air, and goat whey; so, also, in the Lower Stratherne, there is, in the same season, a concourse of people at PITKETHLEY WELLS, the waters of which are used commonly, and frequently with eminent success, in scorbutic and other cases. There are five distinct springs, all of the same quality, but of different degrees of strength. The water, is said, and I believe truly, to be, "gentle in its operation, to relieve the stomach of crudities, cool the blood, procure an appe-

tite, exhilarate the spirits, and instead of weakening the constitution to strengthen it." Some springs, very similar in their nature and effect, it seems, have been lately discovered at Hampstead, by Mr. Goodwin, a surgeon at that place: which, even if they should not possess all the virtues of Pitkethley Wells, must be of great service to many in its neighbourhood, if they should only, by a gentle and safe operation, relieve the stomach from crudities, and cool the blood.

Being informed, by accident, at the inn in Crieff, that a family from the banks of the Forth, with which I had the happiness to be intimately acquainted, was at this time at Pitkethley Wells, I determined, instead of pursuing my route directly to Perth, to return to that watering place, which is situated in the middle of the Lower Stratherne. I had discharged my bill in the evening, as I was to take my departure early next morning; but the landlord, as I passed his parlour, was ready, at the early hour of six o'clock, with cakes, and bottles of rum, brandy, and whiskey, to give me, according to the good old custom, he said, *deuchan dorish*, or a drink at the door. I shuddered at the very idea of drinking ardent spirits on a hot summer morning; nor did I express any cordial thanks to my host; being more out of humour with his bill—perhaps because I had been spoilt at Abernethey—than gratified by his offer of deuchan dorish.

Departing from Crieff, I went by Inver Paffray, and another seat called the Mill of Erne, a very beautiful residence on the banks of the river, with fine orchards, and other plantations, and in front de-

lightful meadows, to the bridge of Kinkell. Passing from thence to Dunning, at Abriven, where there was an abbey, the Abbey of Ruthven. You see on your left a fine mausoleum, the burying place of the ducal family of Montrose. The principal part of the estate, as well as the residence of this family, was formerly in this part of the country. About two miles to the south and west of this mausoleum, at Abryven, on the brow of a narrow and deep glen, formed by the water of Ruthven, and the roots of the Aichils; and in the midst of an extensive natural wood, stands the old Castle of Kincardine, the residence of the great marquis of Montrose.

The Upper Stratherne, in former times, and these indeed not very remote, was in the possession, or under the domination chiefly of three great families, the heads of which were raised, through successive honours, to the rank of dukes; namely, the Grahams, the Murrays, and the Drummonds. Kincardine was the chief seat of the Grahams, the castle already noticed of the Drummonds, and that of Tullibardin, scowling in the midst of a vast and congenial moor, and half way between Drummond Castle and Kincardine, of the Murrays. A little laird, or feuer, held his estate by a very precarious tenure indeed, if he was not a vassal, or professed partizan of one or other of those chiefs.

At Crieff, the lairds, or proprietors of which hold of the estate of Perth, I had a great deal of conversation about that estate and family. The knoll planted with firs, on my left hand, in coming up from the bridge to the village of Crieff, was the Gallow Lee, where criminals, and others obnoxious

to the Drummonds, by their sentence, were hanged. The estate of Perth was of immense extent; comprehending the greater part of the country, watered by the Erne, from the head of Loch Erne and Balquhidder to Auchterarder, near Kincardine, and the water of Ruthven: beside estates in Monteith, and that of Stobhall, on the east side of the Tay. As the Grahams and the Murrays commanded the property of the county, by the terror of their arms, so Drummond, the chancellor, set himself to consolidate the whole tract just mentioned into one domain, by the plagues, the expense, and terrors of law and government. Sometimes he pretended to discover dormant rights to estates; sometimes he purchased them at his own price; and sometimes, when both menaces and wheedling failed, he had recourse, as I have been repeatedly and well assured, by different persons, who have heard it from their grand-father's and grand-mother's, to the following stratagem. He kept open house at Castle Drummond, where he was at great pains to draw, and entertain all the gentry or proprietors of land for many miles around. It was a kind of court; and the visitors were proud of his countenance, and happy in his smiles. By way of great kindness and condescension, he would invite himself, and his train, to the houses of those on whose estates he had an eye, and, by repeated visits, involve them in such expense, as reduced them to the necessity of selling their estates: and he would have been a bold man that should have dared to purchase any estate from Balquhidder to Auchterarder, for which the chancellor was a bidder.

Here I will mention an heroic, as well as prudent action of Mrs. Drummond, called lady Glentarf, who

resided with her husband upon a small estate, even now little better than 100l. a year, situated about two miles from Castle Drummond, in the parish of Strowan. The earl sent word to Glentarf, that he would come on such a day to pay him a visit. Mrs. Drummond, who fortunately governed her husband, returned a polite answer. On the day appointed, the chancellor, with a great retinue of dependents, sycophants, and servants, makes his appearance, in time for dinner. He received a hospitable welcome; but not good cheer. Only kail, or broth, in which some mutton hams had been boiled, with a few fowls. The soup, with the hams and fowls, barley cakes, butter and cheese, and whiskey, was all the dinner. No wheaten bread, no roast meat, no wine, no foreign liquors—nothing more than just such a dinner as one little laird could afford, and was in the habit of giving to another. By such prudent economy the estate of Glentarf is, at this day, in the possession of a lineal descendant of the old laird and lady, who flourished in the days of the chancellor Drummond.

The morning prayer of Mr. Maxtown, the old laird of Cultywhey, a small estate on the Perth road, about three miles from Crieff, is still in every mouth, and mentioned as being singularly characteristic of the three predominating families in the Upper Stratherne, already mentioned. Every morning, when he rose, he went to a spout of water, near his house, to wash his hands and his face. Having done this, and glanced an eye on Drummond Castle, Tullibardin, &c he took off his hat, or bonnet, and thus prayed aloud: "From the pride of the Grahams, the wind (vain arrogance) of the Murrays, and the ire of the Drummonds, gude Lord defend me and mine."

The estates of Kincardine and Abryven, and all that the family of Montrose possessed in Stratherne, have been sold to new proprietors: which, by the old tenantry, and others, is considered not only as an unnatural act, but as little less than impious.

DUNNING is a small village, at the entrance into a pass, through the Aichils, and gives name to a parish. It holds of lord Rollo, who is the principal heritor in the parish, and whose seat, Duncrub, is situated at the distance of one mile from the church, which is an old building, with a tower. The road between Dunning and Duncrub is shaded on each side by a fine row of trees. Lord Rollo has very wisely allotted a new portion of his land, near Dunning, for the encouragement of settlers, by granting perpetual leases, or feus. This has drawn a number of manufacturers from Perth, and other parts, who have built houses, on a regular plan, which promise to be the commencement of a flourishing village. It will have the advantage of a copious and constant stream of water, the Burn of Dunning, excellently adapted, by its descent, through the roots of the Aichils, for machinery, as well as the purpose of bleaching. Nor is Dunning above six miles from coals.

Leaving Dunning, and passing by the charming seat, and celebrated Birks of Invermay, and the pleasant residences of Mr. Oliphant, of Condie, Mr. Oliphant, of Rossie, and the laird of Dunbarnie's, I have forgot his name, finely situated on a gentle eminence in the midst of the valley, the land all the way highly cultivated, and adorned frequently with stripes and clumps of trees, I arrived at Pitkethley Wells. Here I found my friends from the south in

apparently good health, though in so suspicious a place, and certainly in good spirits; and I was in time for dining with them, when I exchanged some anecdotes that had occurred in my peregrinations, for the news of Cackmannanshire.

At Pitkethley I found not many invalids, but a great number that had come there merely for the sake of beautiful scenery, and pleasing rides in the neighbourhood, and what seemed not the last object, festivity. Among the invalids, I found an honest lady from the banks of the Forth, known in her own neighbourhood by the name of BRANDY NAN, being full twenty stone weight. She paid this place an annual visit. From the purgative quality of the waters, she returned to the south lighter, and consequently better. Though I have drunk copiously of the waters of Bath, Cheltenham, &c. without feeling any effect from them, yet, I confess, the water of Pitkethley made me drink with caution. There is only one inn at Pitkethley Wells. Most of the visitors take up their quarters at neighbouring villages. It is well known that things are commonly done *sub dio*, in Scotland, for which greater conveniency, as well as privacy, is required in some other countries. The morning after my arrival, having drunk a pint of the waters, I strolled about before breakfast, reflecting on the indelicacy of both men and women, almost every where, in sight of one another, running constantly behind bushes and hedges: but it was not long before I completely sympathized with them.

As I staid here for several days, I tried what effect the water would have on my horse; and from what I observed, perceived that it had the same effect on

quadrupeds as on bipeds. I fell in here with a handsome and sensible young woman from Aberdeenshire, whose maiden name was Mitchel. She was very happily married to a medical gentleman in this neighbourhood. Her father, who was a man of some property, was very religious, and had prayers in his family regularly every evening and morning. Having four daughters, he firmly resolved, that as every person not only ought to pray, but not to be ashamed to pray, and as no one could be the worthy master of a family without offering up the prayers of the family, so none should gain his consent to marry his daughters till he heard them pray, and approved of their talents in this exercise. His daughters being all of them handsome, and tolerably well educated, had many of the young men as suitors: but as none of them would say prayers before him, he dismissed them all.

After the young women, especially the eldest, had been long teazed with this conduct of her father's, and had used many arguments on her part to shew that a young man might be a good man, and make a good-enough husband, though he could not say long prayers in the family, at length a genteel, well-bred young man fell in love with her, and came frequently to the house to see her. Her father suspected the young man's intentions, but said nothing. At length, the young man, having got the young woman's consent, one evening after tea, while walking in the garden, told the father his intention, who seemed not to disapprove of it. When they went in, it being summer, and near the hour of supper, the young woman's father, as usual, ordered the Bible and psalm books to be brought. This being

done, he asked the young man to read and sing a portion of the Psalms, which the young man declined doing, on the ground that he could not sing. Having read a chapter from the Bible, he then desired the young man to say prayers, which he also declined, upon the ground that he was not much in the practice of saying prayers in public. Prayers being over, they went out to walk while the cloth was laying for supper. "Hark ye, young man," said the father, "I have no objections to your age, your appearance, nor your fortune, but I desire you never to enter my house as a suitor for my daughter's affections, till you have not only learned to pray to your God, but also not to be ashamed to do it in public." The young man took this address of the father so much amiss, that he went and said to the young woman, Farewell, and never entered the house again.

The young woman, who was angry, and remonstrated with her father on his having so often disappointed her, had this reply: "Trust in God, he will send you a husband that can pray." Nobody asked her in marriage for some time, and she was, as they vulgarly say, at her last prayers. However, a physician recommended it to her youngest sister, for some complaint, to go to Pitkethley Wells, and her eldest sister went to accompany her. During the six weeks they staid at Pitkethley, where there are often public dances and meetings of various kinds, a young gentleman of property and amiable manners saw her, fell in love with her, and carried her home in his carriage with her sister, near a hundred miles, to her father's, to obtain his consent. This young lover did not need to be asked to

pray, but proposed to perform this duty; which, having done to the father's satisfaction, he consented to the marriage, and they have children and are happy, as already mentioned.

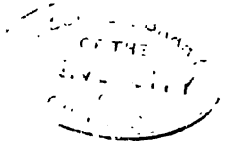
I was sorry to find, not only here but almost every where, numbers of old bachelors and men, who, though they are evidently in easy circumstances and able to support a family, yet do not choose to do it. There must be something wrong in the laws of the country, or the morals of the age, that men so reluctantly enter the pale of matrimony. Athenus, an antient historian, tells us, that, in Greece, women took old bachelors, and dragged them yearly round the altars, beating them with their fists, that this, if no other motive, might induce them to marry; and this, he tells us, had often the desired effect. What would the old bachelors say, were they tossed in a blanket every year by the women in the parish till they were persuaded to marry?

Leaving Pitkethley, I went by the bridge of Erne, below which I observed some vessels laden with lime, and others with coals, to Perth. After crossing the Erne, the road runs to the north-west under the base of the hill of Moncrieff, and passes by a pretty steep ascent to the cloven crags where art has assisted nature in carrying this great military highway through the ridge that tapers off from the hill of Moncrieff. Arrived at this height, where the road declines on the one hand to the south, and on the other to the north, I turned about, and surveyed once more the delightful valley of Strathern; of which I shall only say, in addition to all

I have ready observed, that it was antiently a principality or county palatine, and the inheritance of the royal family that succeeded to the Bruces in Scotland. It still gives a title to one of our princes of the blood royal. When Edward III. ruled over, at intervals, the low country of Scotland, his headquarters being at Perth, we find among his barons "John lord Warren, eldest son to John Plantagenet, late earl of Warren, Stratherne, and Surrey." Recollecting that this was the place for ascending the hill of Moncrieff, or, as it is called in Chartularies and other old writings, Moredun, I rode back a little way to a little village, called, I think, Road End, where there is a Seceder kirk, and what we would call in England a hedge ale-house, where I put up my horse, and proceeded from thence towards the summit of the hill, by a very gradual ascent, through thriving plantations of wood, and at every step having a clearer and clear prospect of the objects at hand, as it were, or below me. The town and the bridge of Perth, stretched boldly across the *indignant* Tay, * though a noble as well as pleasing prospect, ceased for a time to attract my regard, when I had a clear, and, indeed, very near prospect of the majestic cliff of Kinnoull, rising perpendicularly six hundred and fifty feet from the road that runs close by its base and the Tay. This hill has an inexhaustible store of fine pebbles, a kind of agates, or, perhaps, cornelians. But in surveying this sublime crag, one does not think of such trifling ornaments, but is lost in

* Tao indignanti, &c. inscribed on the bridge of Aberfeldie.

Perth.



wondering how it was formed. Dunsinnan Hill, too, fortified and inhabited by Macbeth, and presenting his boldest front, like Kinnoull and More-dun * to the south-west, attracts, as you approach the summit of the latter, particular attention. I had a strong inclination to visit this place: but I could not always, without very great inconvenience, give way to my curiosity. It is situated near the south side of the great plain that intersects Scotland, about seven miles north-east from Perth. The elevation above the level of the sea is one thousand two hundred feet. On one part of the hill, almost inaccessible except on one side, you still see, I was informed, the ruins of Macbeth's castle.

The view from the hill of Moncrieff has been often described. The style in which this has been done seems to rise into that of poetry. I shall only say in general, that it is faithfully correct and chaste. You see almost the whole extent of Strathmore from the hills of Menteith, near Loch Lomond, to the courses of the rivers Eske, that fall near Montrose into the German Ocean, with its stupendous boundary on the north, the

* *More Dunn*, its first or original name, signifies the great hill, the same as Dunmore. The lofty hills that rise uppermost on a ridge of mountains are called *Ben; Dun* denotes an isolated hill: a hill rising from a plain. This will abundantly appear, if we only recollect Dunbar, Dunbarton, Dundee, Dungannon in Ireland, Dumfermeline, &c. Benvoir, or Benmore, Benvohich, Ben Nevis, &c. &c. are the highest hills, the hills that tower above the rest in the range to which they belong, like the cupolas of magnificent edifices.

Grampians, and a great part of the Sidley and Aichil Hills that skirt it on the south—a space comprehending the course of the Forth till it comes within a few miles of Stirling; the course of the Tay, from Dunkeld to its junction with the ocean; and the whole extent of Stratherne from one end to the other. On one hand you see below you the town of Perth; on the other, at a far greater distance, but still very clearly, the town and tower of Dundee.

On the south, through an opening in the Aichils, you have a vista of Loch-Levin and the Lomonds.

Repairing to my ale-house, at Road End, I remounted my poney, and rode slowly on to Perth; which, with its fine environs, has also been often described. The river rolling in great majesty between the cliff of Kinnoull and the hill of Moncrieff; the island formed by the disjunction of the river into two parts a little below Perth; these now exulting in their reunion; the south Inch, an extensive and beautiful lawn, bounded on the south and west by the richest corn fields, on the east by the Tay, on the north by the town and suburbs, and fringed all round with a waving avenue of trees—these objects, as you approach Perth, would slacken the course of the most insensible traveller. Even Dr. Johnson, hungry, and thinking *earnestly on his dinner*, * if he had clearly perceived, must have stopped to contemplate them. Cromwell's Mount, as it is called, or the ruins of the temporary fort built by Cromwell, through which he would have

* "A man," says the Doctor, "seldom thinks of any thing more earnestly than on his dinner."

passed, must at any rate have arrested his attention, and called to his remembrance a subject on which he was accustomed to think, with almost as great earnestness as on his dinner.

It is well-known that Perth, with Scone, almost contiguous, was considered as the capital of Scotland even so far down as the middle of the fifteenth century. Whoever glances at its situation on the map, scarcely needs to be told of the number of national and ecclesiastical councils that have been held here; the armies lodged in or encamped near it, the sieges it underwent, and the battles fought in its vicinity. It recalls to the mind very many of the most important passages in the history of Scotland. I shall just notice one which happened to recur forcibly to my imagination more than once during the time I staid, strolling about from place to place, in that antient, pretty, and thriving city. It was to Perth that king David Bruce, or David II. was conducted on his return from France, and where he assembled the vast army with which he invaded England. I shall here translate the account given of this by Froissard, who was cotemporary with David, and who had visited and remained six months in Scotland.

"When the young king David was landed in his own country,* his subjects came to him in crowds; and with great joy and solemnity conducted him to Perth. † Thither came people of all ranks to see him and carouse. They afterwards

* At Inverbervie, in the Mearns.

† Which this foreigner elsewhere describes to be a town situated on the river Tay, flourishing in commerce.

remonstrated with him upon the destruction which king Edward and the English had made in Scotland. King David told them, he would have ample revenge, or lose his kingdom and life into the bargain. By the advice of his council, he sent messages to all his friends, far and near, to beg and entreat that they would aid and assist him in this enterprize.

The earl of Orkney was the first who obeyed the summons. He was a great and powerful baron, and had married king David's sister. There came with him many men at arms. Many other barons and knights came from Sweden, Norway, and Denmark: some out of affection and friendship, and others for pay. There were such numbers from all parts, that when they were arrived at Perth and its neighbourhood on the day which king David had appointed, they amounted to sixty thousand men on foot, and three thousand men more mounted on galloways, with arms, knights, and squires. In short, all the nobility and gentry of Scotland." *

I suppose this was the grandest and busiest day that Perth ever saw. I have been informed by a person, who, having been educated at Perth school, and resided long very near it, that the Perthians were, about forty years ago, distinguished by a high degree of conceit and arrogance, claiming great con-

* Froissard's Chronicle, ch. lxxiii. It is amusing to observe the manner in which Froissard distinguishes the highland from the lowland Scots. "Raynald, Lord of the Isles, who governed the wild Scots, and whom alone they obeyed, was sent to and entreated to attend the parliament. He complied with the request, and brought three thousand of the wildest of his countrymen with him." Froissard's Chronicle, ch. cxxxv.

sideration as the citizens of what was so long, and ought still to be, the first city in Scotland. They inherited, by tradition, somewhat of that self-confidence and presumption, which are wont to belong to the natives of places that are the seat of government. And to this, perhaps, he thinks we are indebted for the boldness with which they took the lead in the reformation. Whatever may be thought of this refinement, we certainly recognize in Perth, and the vicinal parishes, very much of the *fervidum genus scotorum*, from the time when they smashed the images in the churches, and the women reviled, beat, and put to flight the priests, to the present.

From the time of the reformation, for a period of more than one hundred years, a Druidical gloom hung over Perth, and the whole district, in a line from thence to Stirling, and about sixteen miles wide, like a dense cloud. This region, comprehending Stratherne, part of Fife, Kinross, and Clackmannan, attracted the notice and admiration of all Scotland, and was the grand nursery from which ministers, truly Calvinistic, were sent to Edinburgh, and other great and corrupt towns, who had much need to supply, by the orthodoxy of their faith, their deficiency in good works. But still PERTH, at a distance, was considered as the grand garrison, and depôt of the rigid and true doctrine.

During this period there was a very singular union, at Perth, of wealth and hoggishness; and of the most illiberal bigotry, with a literary, though not a very learned education. There was not any other place in all Scotland, where there was so much money, and at the same time so much sordid selfish-

throughout Scotland. But at Perth, and in the vicinity, it was prevalent in a remarkable degree. The causes may be these:

First, It is in the very nature and spirit of the REFORMATION, to appeal from the canons and councils of the church, to the letter of the scriptures. The turn or propensity to study the dead languages was therefore strongest where the spirit of the reformation was the strongest.

Secondly, At Perth, probably from the æra of the reformation, and certainly for the last century, and, I have not a doubt, for what has run of the present, the office of rector of the public school has been filled with men of distinguished accomplishments, diligence, and success in teaching. Mr. William Rynd, rector of the school in 1590, was in such estimation, as to be appointed governor, and go abroad with the young earl of Gourie, and his brother Alexander Ruthven. The two Martins, father and son, who were rectors of Perth school for near fifty years of the last century, were called the BUSBEYS of Scotland. Mr. Cornfute, who had been first usher under the younger Martin, and was appointed rector in 1752, was not inferior to either of the Martins in all the requisites for that office. In all the qualities of an accomplished gentleman their superior. He would have been as proper for the office of governor to a young nobleman or prince in his day, as Mr. Rynd was towards the close of the sixteenth century. The diligence, zeal, and success of such men excited in Perth, and the vicinity, an enthusiasm in literature. At Perth school, as at the best schools in England, the boys were taught both Latin and Greek.

But in the midst of all this learning, the Perthians, in general, illiberal, conceited, penurious, and inhospitable, exhibited the singular character of religious and lettered barbarians, without many of the virtues of barbarians, or even savages.

The light of science gradually advanced; bigotry was somewhat softened; with the true grain of philosophy, there grew up tares; John Knox was supplanted by Tom Paine; and a very great number of the inhabitants of Perth, faithful to the character of fervour to excess, ran from one extreme to another. Sedentary and melancholy weavers burnt their Bibles, and instead of subscribing to new editions of *Boston's Fourfold State*, and *Matthew Henry's Commentary on the Bible*, took in the volumes or parts of their own *Encyclopædia Perthensis*. They cracked jokes, sang songs, drank whisky, danced *promisky*, and sauntered about the Inches on Sundays, even in the time of divine service. But though the Perthians in 1792, 93, and 94, were seized with a violent fit of democracy and irreligion, they have now recovered from that paroxysm. And the present state of Perth, with respect to religion, is as follows: There is not now to be seen on any countenance, that Druidical gloom which darkened Perth, and its vicinity, about thirty or forty years ago. It is true that many religious sectaries still exist in Perth: but all difference in religious opinions is moderated by a spirit of forbearance. They are, in fact, verging, like their neighbours, throughout christendom, not to the millennium, but to the age of indifference.

It is certainly not a little characteristic of the pre-

sent times, and particularly of Scotland, that they are publishing at Perth, an Encyclopædia, calculated for a circulation, not only among opulent people, but people of moderate and small fortunes. This Encyclopædia, though it bear in its external form, I mean the paper and engravings, somewhat of the squalor of John Knox's Perth, has not been inattentive to any of the most recent discoveries, in any of the branches of knowledge. There is one department, a dictionary of the English language, Johnson's, properly dispersed in it, I believe, entirely new in works of this kind. It is certainly the most copious, as well as the cheapest I have yet seen. The mathematical part both pure and mixed, experimental philosophy, as well as geometry, and astronomy, was conducted (for the work has now, I suppose, come to a close) by Mr. Gibson, rector of the academy at Perth, who is undoubtedly admirably well qualified for such a task. I would have mentioned this gentleman's name before, among those of some other pupils of the professors Gregory and Wilkie, at St. Andrews, but that I had in my eye the present occasion of introducing it. He was one of the best scholars in every class; though most distinguished among his cotemporaries by his genius and application to the study of mathematics. He was much noticed by professor Wilkie, who was wont to call his assistance in preparing, on the day before, the experiments to be exhibited in his school. Hitherto the magistrates of Perth, in the election of rectors of the academy, have been as fortunate in their choice, as in the election of the Martins and Cornfutes, &c. to the rectorship of the school. These are important offices, and

a proper choice of men to fill them is no doubt a public benefit to the town. It is quite proper to humour the people in the choice of their ministers.

I am very glad to find, amidst all the fluctuations of Perth, on the subject of religion and government, the respect due to literature and science undiminished, and even on the increase. Much has been done of late for the literary improvement of youth at the grammar-school and the academy, and to make these together nearly equal to a college. Among others, a building is nearly completed, at the expense of seven or eight thousand pounds for class rooms for the different departments in the seminaries.

This town is thriving in trade and manufactures; and, from the circumstance, arising from its situation, of having no rival town for twenty miles or more distant, has many advantages in the retail trade, by which many of the people live in opulence. The town of Perth is extending to the north, south, and west. In this last direction it has begun to stretch even beyond the Royalty. Its present population is twenty thousand souls. Its exports are, linen cloth of all kinds, cotton stuffs, salmon, grain, shoes, and, perhaps, some other articles of less value. It imports all that the country wants, but does not produce. The chief trade of Perth is with London and the Baltic. The salmon fishery of the Tay connects it in some measure too with the Mediterranean.

Almost the whole of the fisheries of this noble river, with those too of the Erne near its junction with the Tay, have been for many years monopolized by one man, who has made a vast for-

tune by them; so that the people are tantalized with the sight of long rows of salmon glittering in the spring and summer mornings on its grassy banks, which they must never taste. This, they will tell you, is a natural consequence of fair competition in trade: but an impression is still left on the mind, that it is against nature, and even a warfare against the bounty of Providence, I was told at Crieff, that they never thought of sending for salmon to Perth, as it was scarcely possible to get it there for either love or money. That the only way in which they could come at salmon, besides what little was occasionally to be had from the Erne, as a favour from the lairds who kept the little fisheries in their own hands for the use of their families, was from Loch Tay, across a range of the Grampians, where it is to be had all the year round in great perfection, or from the Forth at and above Stirling, where there is not any monopoly of salmon as at Perth, nor any trade in that article to London.

I was led into a great deal of conversation about the salmon, and the great fishmonger of the Tay, by the astonishing charge for salmon at my inn at Perth: it was positively almost as high as it would have been at a coffee-house or tavern in London. The anecdote I am going to relate shews that the great fishmonger, Mr. Richardson, a man of a fair and unsullied character, I understand, is not only a judicious and fortunate speculator in business, but a man of invention in other respects. He has purchased a fine estate, I understand the whole parish of St. Madoes, in the west end of the Carse of Gowrie, where he has built a noble man-

sion. Wishing, as much as possible, to obliterate the recent origin of his wealth and greatness, he has constructed it in the form of a gothic castle. And not only this, but he is at pains, when he goes to London about his fish, to pick up as much old fashioned silver plate as he can, which he gets cheap, and which suits his views of concealing the novelty of his taste infinitely better than the most fashionable articles of London or Paris.

Many fortunes have also been acquired rapidly, of late, in the vicinity of Perth, by judicious modes of agriculture. This art, the grand basis of manufactures and commerce, has, in this part of the country, and all the lowlands of Perthshire, undergone a complete change for the better. More estates have been bought lately in the district round Perth by farmers than by any other class of men. Many estates particularly have been purchased by the Carse farmers and the earl of Kinnoull's tenants.

While I was at Perth, it was impossible not to take a walk up the Tay to Scone. The vestiges of the pavement, and bridges over every rivulet and rill on the road thither, have an air of antiquity that accords well with the expectation of seeing the antient palace of the kings of Scotland. I shall not describe Scone, nor yet Perth, with its environs, both so often and well described by other travellers; only I must observe, what I have not seen in the journals of any of my predecessors, that the prospect from Scone of the Grampian mountains to the north and west, and of the openings into that chain of mountains by Dunkeld, Glen Almon, and the highest part of Stratherne, is truly majestic and

sublime. The home prospect from Scone is rich, pleasant, and picturesque. The distant view grand and and awful. But, if the descriptions of travellers be inadequate to curiosity, and the inquisitive traveller wishes for more particular information respecting the city and neighbourhood of Perth: occurrences at Perth from 1160 downwards; who, since the æra of the reformation, were provosts, baillies, treasurers, and deacons, and also ministers, schoolmasters, &c. &c. Lo! are they not all written in the book of the *Chronicles of Cant, or Memorabilia of Perth?*

I cannot help observing, however much it may appear at first sight to be below the dignity of history, that it would have been a most acceptable service to philosophy, if Mr. Cant had given us a list of the hangmen of Perth, with the history of those circumstances in their natural character, life, and fortune, that could induce them to encounter the contempt, aversion, and abhorrence of all mankind. If, as Dr. A. Smith maintains, to be the object of attention and sympathy be the universal passion, and to be wholly excluded from all sympathetic regards worse than death, why and how are there so many hangmen? The Doctor is on the whole right: but there are exceptions to his general law, and it is really worth while to inquire into the causes of such exceptions.

Perth seems to be nearly the centre of Scotland with regard to its population; and, excepting Aberdeen, by far the greatest town in the north of Scotland, and Dundee, the greatest on the north of the Forth. There are a great many manufac-

tures here, particularly linen and cottons, and the printing of cottons is extensively carried on.

While I was sauntering about the south shore, or key, which is frequented by a number of vessels not above two hundred tons, I was struck with the ferocious conduct of an Athol highlander. Near a vessel where they were unloading coals, I observed several large carts, with excellent horses, and stout well-dressed drivers, which I learnt belonged to the duke of Athol. In the midst of these appeared a young man in a highland dress, who, with two small horses and a small and shabby cart, tried several times to get on to the place where they were unloading; but the fellows with the showy carts came in his way, jostled him out, and detained him. He could not speak the English language well: however, he knew so much of it as to inform them that he would not be detained any longer. As he was not tall, and in appearance weaker than any of them, they attempted a third time to prevent him. Irritated at their conduct, and satisfied that he was not a match for them with his whip, he drew from under his kilt, or philibeg (a short tartan petticoat worn by many of the highlanders) a sharp knife about twelve inches long, and drove all the three before him; swearing by the DOUL, which is, it seems, the Gaelic for the devil, that he would be the death of them all if they imposed upon him any more; and while the three stout fellows were trembling, he very coolly filled his cart, paid for his coals, and went his way, singing a Gaelic song.

At the inn where I lodged here, I one day fell in with a surgeon who was extremely angry. He had

been visiting a patient, who, for several days, had been growing worse. Symptoms of the disorder going off, and yet the patient every day growing worse, was what he could not comprehend. As the patient complained much of his head, the surgeon desired his night-cap to be taken off, that he might see it. The parents of the young man who was the patient were unwilling to consent to this: however, it was done; and the surgeon, to his astonishment, found that a quack physician had also been called to see him, who had put a large seal of green hot sealing wax on the crown of the young man's head, in the name of the Father, Son, and Holy Ghost, to ward off the power of enchantment; the quack having persuaded the parents that the young man was, whatever might be said to the contrary, under the power of some enchanter. However, the enchantment being removed with some curses from the surgeon, the young man soon became better.

I was amused in conversation with some of the Perth people, with whom I accidentally fell in, in strolling about the north shore, touching the extremity of the principal street, with the dexterity by which a young man, a native of Perth, had lately obtained a very good kirk, that is, a very good church living.

The people in the parish of P—k having always been displeased with the clergyman presented by the patron to the living, he resolved to present whomsoever they should choose to be their minister, "if it should be the devil himself." This being intimated to the people upon the death of their minister, they immediately set about calling to preach

before them the young men who, in their language, were said to be gospel ministers. Five were fixed on, and invited to come and preach before them, by way of trial, who all attended, and the people had unanimously agreed to choose one of the five as their minister, according as they should find him the most orthodox and rigid Calvanist and Predestinarian. As there was an inn in the parish appointed to accommodate, at the joint expense of the parishioners, those who should preach, as also their horses and a friend, a young man on his way from Edinburgh to Perth to see his father, got himself appointed to preach to them, as it would save him the expense of himself and his horse at the inn for a night. Suiting himself to the taste of his audience, in the course of his lecture in the forenoon, he took an opportunity to harangue against the Papists. This pleased them much. In the afternoon, having dined and had something to drink, which made his pulse beat not slower than usual, he raised his voice again, not only against Papists, but Arminians; and further, began to thump the cushion.

When a clergyman, to whom they were much attached, used to preach to them, sometimes a mouse that lodged about the back of the pulpit, would come out, and run about the sounding-board, or that which hangs over the minister's head. This mouse had not been seen for six months, nor since their favourite minister preached, till now that the gentleman preaching began to thump the cushion, when the mouse again made its appearance. On this occasion, the people all agreed that this was a sign from heaven to choose the person preaching

for their minister: which they actually did. A committee, therefore, of the parishioners, was sent off to the patron without delay, who threw the presentation to them, saying, " It is signed and ready, and you may put in the blank the devil's name if you please."

FROM PERTH TO DUNDEE.

HAVING staid some time at Perth, I set out for Dundee through the Carse of Gowrie. In my way thither, I was glad to see such rich, well-dressed, and neatly inclosed fields, such substantial farm-houses, and so many evident marks of comfort among the farmers. The truth is, a good farm here is a little fortune, at least it was so some years ago; for I have the best information that a farmer got lately from lord Kinaird the sum of five thousand pounds for the right to the remainder of a lease of a farm on his lands that had only seven years to run.

As among the people on the south side of the Tweed, prejudices against the Scots, are fast subsiding, so, fortunately, this is the case in most parts of Scotland with regard to the English; and I was glad to find the farmers here not only employing English servants, English drainers, English ploughs, English horses, but having English cows, English sheep, English fashions, and almost every thing English. In short, I was glad to see them talking so much about the Bakewell breed, and the many advantages arising from their intercourse with the English.

As I was riding slowly along near Kilspendie, I met a number of what may be termed begging gipsies. They were all merry, a wedding having been lately among them, which it seems was performed

by an aged man among them, who indeed had a respectable appearance. This gipsy parson, if I may use that expression, desiring them to join hands, and having broken a wine glass in a thousand pieces, by dashing it against a stone, declared, that as it was impossible for the art of man to put the parts of that glass together, exactly as it was before, so it was impossible for the art of man to separate that man and woman, which ended the ceremony.

DUNDEE.

Having arrived at Dundee, I was, as I had been at Perth, and other places, introduced by letter to a gentleman, who shewed me much civility. Dundee is a large and populous place, containing twenty-three thousand souls, having manufactures of linen, cotton, Osnaburgs, sail cloth, sugar, glass, leather, &c. and considerable trade, principally to the Baltic and London. There is a hill rising to a great height on the north of the town, called Dundee Law, and sometimes the Bonnet Hill, from the long street or straggling village that stretches a great way up its side, being inhabited, formerly, chiefly by the makers of men's bonnets, such as we see in London, worn by the Highland soldiers. This manufacture, from the general introduction of hats, in imitation of the English, is now greatly on the decline. This straggling village, rising from the town at right angles, and the town itself, with the harbour and shipping, form a beautiful and grand object when sur-

veyed from the Ferries on the Fife side of the Tay, and may well be called *Bouny Dundee*. But what is *bonny*, is not always, in all respects, *gude*. A great part of Dundee, situated on a Morass, is very insalubrious. In Dundee, it has been remarked, there are more dwarfish, decrepid, and deformed people, and fewer that arrive at old age, than in any other town of equal size in Scotland. On the top of the hill are the remains of a camp, formed first by Edward I. of England, and afterwards repaired by general Monk.

The river Tay, before Dundee, is three miles broad; and, being sheltered from high winds, by high lands on both sides, is a safe road for ships of the greatest burthen. The harbour is thought to be not inferior to any in Scotland. But the Tay, where it joins the sea, in the bay of St. Andrews, is not entered without much caution. At Dundee, as at Perth, there is, besides the public grammar school, an academy for mathematics and modern languages.

It is remarkable that the Carse of Gowrie, so little tinctured with religious zeal, should be flanked at each end by two of the greatest garrisons for zeal of this kind in all Scotland. Though Dundee was not a rival to Perth, either at the first or second reformation above-mentioned, in 1732, it was fully as zealous for the last half of the eighteenth century. Neither is it now nearly so much distinguished as Perth, by the elasticity of a rebound towards the contrary extreme.

When a vacancy happened in one of the kirks of Dundee, about thirty years ago, scouts were sent to all parts of Scotland, renowned for popular preaching, to make reports of what they should see and

hear, to the town council. The presbytery of Auchterarder, of course, was not neglected. And here their choice was fixed. But the famous Mr. afterwards Dr. John Kemp, after enjoying the publicity of a deputation from Dundee to the presbytery, declined to accept the invitation; having a kirk in the Scottish metropolis in view, to which he was in a very short time thereafter invited. But, at the recommendation of this very man, who had refused to have any concern with their souls himself, they made choice of an intimate friend of his, a lusty thumper of the pulpit, and breathing all the zeal for calvinism of a proselyte; having been born and brought up at first among the episcopalian nonjurors. Familiarity lessens the respect and reverence due to the best of men. He is now commonly distinguished at Dundee by the name of *Dainty Davie*.

Notwithstanding what I had seen at Pitkethley, I was surprised at the indelicacy of some people at Dundee. In Holland, among many other conveniencies, you see written in Dutch, and other languages, upon elegant doors, fronting the street, cabinet, or a place for retirement, specifying which is for men, and which for women; and, lest any mistake should happen, there is the figure of a man painted on the door, in a certain attitude; and on that for women the figure of a woman, in a similar one. At Berlin, too, we are told, by a traveller, while a landlord was shewing a lodging, which a gentleman meant to rent, and all its conveniencies, they came to a neat door, with the word "cabinet" written over it. While he tried to open this, a beautiful female voice was heard, saying, wait only a moment. Soon

after, a handsome young woman came skipping out, and, without a blush, took him in to shew him the neatness of this conveniency. But the women, particularly about the shore of Dundee, are still more indelicate; for, in a certain place there, to which people occasionally retire, I saw men and women completely in sight, and so near, that they might easily, and no doubt did converse with one another.

There are strange characters, I find, to be met with every where. Mr. D——g, the gentleman here to whom I was introduced, by letter, carried me with him, on Sunday, to an acquaintance of his. We had public prayers in the morning, went to church soon after, as also in the afternoon, and about four had dinner; the veal, &c. having been roasted the day before, as our landlord and entertainer would have thought it a crime of the deepest die to permit his servant to cook any thing on Sunday. The wines, also, were excellent; and, while the cloth was removing, I observed a large bowl of punch smoaking on a bye table, which, by the flavour, I could perceive was of excellent rum, and which, afterwards, was placed on the table, and a wine glass for each of us, who were sixteen in number, not placed immediately before us, but, as it were, on each of our right hands. In about a minute, the boy, who was in livery, came round with a wicker-basket full of well-thumbed psalm-books, and laid one before each of us. Having sung a psalm, drunk the punch, as our entertainer expressed it, to warm the cold dinner, and finished some bottles of excellent port and Madeira, we all sallied out, a third time, to church, to hear the evening lecture.

When we returned, we had tea and coffee, then family prayers, and supper, with strong beer and wine; and, after all, a good dose of rum punch to make us sleep. As my host's notions of religion were much more enthusiastic than mine, I allowed him to perform morning and evening prayers himself, and I was astonished to see him drink so heartily, though the general part of his conversation was of a gloomy and canting nature. His sons and his daughters, who were not a little accomplished, had imbibed the *nostrums* and enthusiasm of their father, and being what are called Glassites, were of opinion, that it was almost impossible for any sect of Christians to get to heaven but themselves. Indeed, I was not suprized to find the young ladies of this house Glassites, as almost every young woman of that communion is generally married young, it being a never-failing maxim of their clergy, to recommend it to young people to marry, and always adding, "The Lord will provide." Indeed, this part of the Glassites discipline and mode of preaching has many good effects. It is only attended with one bad consequence, which is, that it induces some unmarried women to join them that otherwise would not, were not this the favourite doctrine of their teachers.

But though the Glassites generally marry young, and many of them are not only virtuous and good in appearance, but in truth and reality; yet, I was sorry to find that Mr. D——g, my friend, among the Glassites, was not what I supposed him to be, when I consented to be entertained by him, and stay in his house. Being rich, and having some spare ground, he built a number of houses, and let them out at rack-rent. The ladies on the

town, (for it seems there are females of that description here also,) offered higher rent to this pious Glassite than any other, and he accepted it. And, though he cants, and prays day after day, and would make one believe he is extremely pious; yet it seems he goes and receives, month after month, the rent of his houses from those frail fair ones, though he is often told, and is perfectly certain, that what he receives is the wages of iniquity.

It has been observed, that where there is a great number of weavers collected, there new and gloomy notions of religion prevail. It was among the manufacturers of lawn, cambric, &c. in Germany and the Low Countries, that Calvinism was first introduced. It was among the Hugunots and silk weavers in France that Louis XIV. found the greatest opposition to his notions of religion. The weavers in Spitalfields were among the most active in the noise raised in 1780 by lord George Gordon bout the Papists; and, in Scotland, the weavers in Glasgow, Paisley, Perth, Dundee, &c. are always among the first to join any new sect that start up, the effect, no doubt, of their sedentary life, and the melancholy monotony of their occupation.

Dundee, like most other towns, is yearly increasing in size; and while hundreds are flocking into the towns in quest of high wages, many of the manufacturers here, as well as about Perth, Glasgow, Paisley, and the like, are going out to the country, and establishing manufactories where labour is cheap, and they are not hampered for room; and this has, and ever will be the case in a commercial

nation. The people in the country seek the high wages in the towns, and the people in the towns go to employ the poor in the country, and thus rich and poor places, as well as rich and poor kingdoms, contend with each other, and will continue to do so till, like water, which always finds its level, the one becomes as rich as the other.

PANBRIDE.

From Dundee, on my way to Aberbrothick through a tolerably well cultivated country, I arrived at Panbride. At the best inn here, which is but a small one, I found two tolerably well-dressed men arguing keenly about one of their friends. It seems, in this place lately, the wife of a man of some property, having been married for years, had no children. At length she grew sickly, and, after lingering for some years, died. During her illness, a sister of hers had come to take care of her and the house. This woman having been careful of her sister and every thing, continued to keep the house after her sister's death; and acted her part so well, that, as the man was inclined to marry, he openly declared he wished to have her for his wife. But, though she consented, they suspected the law was against it. They applied to the parson of the parish, to the presbytery, and to the synod: but there was no redress; these courts declaring the marriage would be illegal. This was the subject they

were on when I entered. I begged they would not be interrupted on my account. One of them, who had been at the church courts, and heard their decision, argued that they were wrong. He had argued in these church courts, that as the woman, who was dead, had no children, the bond of connection between the sister and him was at the death of his wife completely broken; that had she had children, the case would have been otherwise; and that he saw no reason, either in a civil or religious point of view, to prevent the man from marrying, since they were both willing, and in all probability would do worse if they were not permitted. He told me, he had argued the matter freely before the clergy, and told them, that in different ages and countries there had been different notions respecting matrimony: that Abraham, the father of the faithful, seems to have had no check of conscience for marrying Sarah, his brother's daughter, whom the translators of the Bible have called his sister; that Jacob married two sisters, Rachel and Leah; that, among many of the Tartar tribes, the fathers marry their own daughters, and send their mothers, when they arrive at forty, to labour in the kitchen; and that Cimon, the son of Miltiades, which was allowed by the laws of Athens, married his own sister. I was not a little astonished at the learning or reading of this man on the point in question. He was, it seems, an elder of the kirk. He did not seem to think the business ended, but that it must have another issue *one way*, as he said, *or other*.

Upon inquiring if there was any thing very remark-

able in this parish or neighbourhood, they spoke a great deal about the house and extensive plantations and park of Panmure, belonging, since the death of the earl, to the honourable William Ramsay Moule, his nephew. This gentleman is, I believe, the most opulent commoner in Scotland, his annual income being forty thousand pounds.

On my way to Aberbrothic, I overtook a rather shabbily dressed young man, somewhat lame, but seemingly very happy. Having asked me, without much ceremony, what I was, I replied, I would be obliged to him, by way of preliminary, if not inconvenient, to tell me what he was. He immediately replied, "Why, Sir, I am master of a large parish in this neighbourhood."—"Master of a parish! How can that be?"—"Why, Sir, I am master of the children, the children are masters of their mothers, and their mothers are masters of their fathers; hence I am master of the parish." Having heard this logical definition and inference, and my poney being disposed to go a little faster than this country schoolmaster, I bade him adieu. He had, it seems, somewhere met with the anecdote of Miltiades, who said what was similar to this of his little daughter.

ABERBROTHIC.

Having put up at the best inn at Aberbrothic, which is opposite to the church, I set out with my letters of introduction, and to make my observations. Though there are several others, I find the staple manufactures here are osnaburgs, or

brown linen, and sail cloth. This town, like many others, has increased much of late, and the people here are also much divided in their opinion about religion. The abbey is a noble building, and is less in a state of decay than any deserted monasteries I have seen either in Scotland or England.

Being introduced to some of the inhabitants here, I found that they pique themselves much on their privileges, since a freeman of this burgh has certain rights and privileges all over the kingdom; these peculiar privileges having been granted to one of the abbots of Aberbrothic, and all the burghesses, on account of his and their steady adherence to the crown during the rebellion of the nobles in the reign of James III. king of Scotland.

Paul Jones, the daring pirate, was, it seems, extremely troublesome here during the late American war; nay, so much so, that he fired many shots at the town, which were almost red-hot after they had lighted in the streets. However, though the inhabitants were dreadfully alarmed when they first saw and heard the cannon-balls whizzing over their head, and many had run to coal cellars, &c. to hide themselves, yet, like soldiers, after a first and second engagement, they became not so much afraid. Indeed, one of the weavers was so little affrighted at them, that, wishing to have one of them, he followed it after it had lighted running into the streets; but it was so hot when he came up to it, that it not only burnt his hands, but a hole in his apron, as had happened to others, while he was carrying it home. Mr. Bruce, the Church of England clergy-

man here, was, I find, in imminent danger; for, while he was but at a little distance, a ball broke in pieces the spade with which, but a few minutes before, he had been digging in his garden. The marks of the balls on some houses are to be seen at this day.

Near the harbour here I saw the bones of a whale. A few years ago, as some fishing-boats were out about eight or ten miles at their usual fishing ground, they saw something of an uncommon appearance afloat at a distance, which they found to be a dead whale with its belly uppermost, about forty feet long. Instead, therefore, of proceeding to their fishing, they fixed they hooks into their prize, and towed it to this harbour. The fishers knew the whale to be valuable, but they did not know how to cut it up and reduce it to oil, as there are no whalers belonging to this place, and it was some time before they found any that could do it. In the time, the whale began to stench intolerably; and the magistrates, before it was all cut up, lest it should produce some disorder in the place, gave orders that the remains of it should be pushed out into the sea. The people, who, standing on it, and cutting it up, knew its value to well to comply quickly, as they might have done, with this order of the magistrates, drank plenty of brandy, and seemed perfectly at their ease, for there was nobody that could come near them to compel them to desist. The whale brought them sixty or seventy pounds, and the remainder of it having been pushed into the sea, the intolerable stench gradually went off.

There is, at St. Vigean's Church, within a mile or thereabouts of Aberbrothic, which repeats distinctly every word of a moderate sentence. A gentleman lately happened to be angry with his servant, while he was at the point where the echo is best heard, fell a scolding him, and heard every word distinctly repeated in his own tone of voice; which, it being in the dark, he thought repeated by his own servant. The gentleman became extremely angry, still continuing his abusive language, under the idea that his servant was mimicking him; but on the servant coming up to him, he discovered his mistake, and instead of being angry could not help laughing.

ACHMITHY.

From viewing the seat of lord Northesk, a few miles east from Aberbrothic, where I found some elegant rooms, substantial furniture, and venerable trees, as well as extensive pleasure grounds, and an inscription in large capital letters over the servants' hall door, "Let neither want nor waste be here." I set out for Achmithy, a fishing village in the neighbourhood, to procure a boat, in order to view the famous promontory called the RED HEAD. Though I had never been there before, a few minutes after I reached the village some dozens of people came into the room where I was writing, and, taking me by the hand, said, they were glad to see me; and numbers, who had been drinking in another part of the house, said, that if I would come and taste with

them, they had reason to conclude there would soon be hundreds more. I was astonished, and, rising from my seat, begged to know what they meant. "Sit down," they replied, "there are great numbers here already, and the rest are near at hand. We have been drinking good health and prosperity to you in this part of the country." The truth is, a young man from St. Andrew's college, fell in with me here, and the people thought I was a shoemaker, from London, lately settled at Arbroath, and come with my foreman to take the measure of their feet at the inn, according to appointment made with lord Northesk's servants. Many of them told me the shoes I had sent them were excellent, and more than a dozen of them had their purses in their hand ready to pay me; while I smiled at their simplicity, and at the same time was angry with my St. Andrean acquaintance, for being disposed to take money from them, as they pressed it so much. One of them said he could not understand how I charged seven shillings for his shoes, and only five for his wife's, when it was well known that his wife's feet, as well as most of the women's feet in and about the village, were bigger than the men's. This, I understand, is the case in all fishing towns. The women are commonly bare footed, and they walk more, being constantly employed in carrying burthens.

One of the women, who, from the redness of her face, and the colour of her nose, seemed to have been drinking, having taken hold of my arm, pulled me to the middle of the room, and, putting her naked foot on a chair, began to be importunate that I should measure her. As I had told them before, I

told them positively that I was not the shoemaker, but they would not believe me; and when I had entered the boat I had engaged, with five men, four to row and one to steer, as they will not go out with fewer, lest they should be blown off the coast, the crowd followed me, pressing me to measure them, as they had tarried long for me, and it would perhaps be late before I returned. Thinking the young man from St. Andrews my foreman, they begged him to take some measures for me; and he going into the interior of Angus to his friends, with not too much in his purse, told me he was once or twice almost tempted to take money from some fat stout fisher-women, and farmer's wives, who, from the fish bones, and empty bottles, he saw lying about them, as well as from the colour of their faces, and their frequent and loud peals of laughter, seemed not only to have eaten and drunk heartily, but to be in excellent health and spirits, and easy circumstances. From what I had said in the house, and now at the boat, a doubt began to arise among them, whether I were really the shoemaker or not. At length a fine healthy woman, with a blooming young woman, her daughter, came to me, and very civilly asked me if I would allow them to look at my hands, without my gloves; which immediately being done, they went off to those that had not come on board, saying, I could not be the person, as my hands were white, with long small fingers, and not like a shoemaker's. Pugh, said the rest, that is nothing; he is the master; he does not work; London shoemakers and tailors go in their coaches; and, you know, it would be a terrible thing for a man, unless he had a fine white hand, to ven-

ture to measure, or even touch the foot of a London lady.

Having given the boatmen a shilling each, being what they demanded, and left these simple, and seemingly happy people, I proceeded on my excursion, and was much pleased with the majestic and stupendous appearance of the Red-Head. It seems in height to be about a hundred feet perpendicular, and consists of a red, hard, sandy coloured rock; encrusted in many places with a red species of moss, similar to that which grows on brick and old stone walls; but, as there was a great swell in the sea, and the waves rolled with great violence at the bottom, and had hollowed it underneath, so as to make many parts of the rock overhang the sea, I durst not approach near enough to ascertain, if there were any other physical causes for the peculiar dark redish colour of the rocks all along this part of the coast. Myriads of gannets, or solan geese, sea-gulls, king's-fishers, and other sea birds, were perpetually on the wing, over our head; fetching food for their young, in nests on the shelves of the rock, near the top, screaming and making a noise, which, with that of the tremendous waves, dashing and breaking at the foot, conveyed a peculiar sound, which, however pleasant it may be to some, did not excite any pleasant emotions in my mind. I had a quadrant with me, for taking altitudinal and longitudinal distances; but the violent agitations of the boat prevented me from taking the altitude of Red-Head, as I intended.

Keeping by the sea-coast, on my way to Montrose, I passed Lunan. The bay of Lunan, which is very narrow, but deep, insinuates itself very pleasantly

into a small bay or bason of land, well cultivated, and presents a station for ships, so extremely safe and commodious, that I wonder it has not attracted the capital and enterprize of commercial people. Every thing here is on a small scale. The bay is small, the parish is small, the church is small, and I fear the ministers stipend is but small. The whole souls of the parish of Lunan do not amount to 300. The church is not bigger than a large dining-room.

The line of road through this part of the country is tolerably good, and the fields in general under excellent culture. I entered Montrose, passing by an elegant bridge of seven arches, over the South Esk, and was not a little surprised at the singular taste of the people, who have in general the ends of their houses towards the street.

MONTROSE.

I was much pleased with the neat appearance of the gentlemen's houses, many of whom choose to reside here, and in this neighbourhood, not only during the winter, but also the summer; but sorry to find that the people do not live in such harmony and friendship as could be wished. For, not long ago, the landed gentlemen had a splendid ball in the town-hall, while it was written over the ball-room door, "None of the burgesses to enter here." Some of the gentlemen's daughters would have had no objections to have seen the handsome young men of the town, but the law was passed, and the squires had determined it should be obeyed. Soon after, the burgesses had a much more splendid and numerously-attended

ball, and it was written over the door, "None but burgesses to enter here."

I visited the schools, which are in a fine airy situation in the Links, or Common, at a small distance from the town, and the English chapel, which is neat, and has a well toned organ; as also the mad-house, where I was sorry to find so many totally deprived of their reasoning faculties. The parish church is large and well attended, though there is a misunderstanding between the people and their pastors. One of the clergymen, it seems, who has zeal enough, and whom the people had chosen in preference to others, to shew his piety and respect for the sabbath, would not suffer any of his hearers to read newspapers, or any but religious books on that day. This, which happened some years ago, began a quarrel, which is not yet ended; and, which will, in all probability, oblige the clergyman to give up his living. Archbishop Laud wished for an act of parliament, authorising the people to amuse themselves on the sabbath-day in any way they pleased; but the clergyman here was in the habit, it seems, of going through the streets on the Sunday afternoons; and, when he saw more than two of them together, ordering them to separate and retire to their devotions.

I was sorry to hear of the fate of a young lady, of respectable connections, not far from this place. A number of strolling players, having some years ago gone to the north country, to try what they could pick up, and been seen by this lady, she unfortunately fell in love with one of them. The player, having learned the conquest he had made, was ex-

tremely glad, and professed his regard in return. When the players were about leaving the burgh where the young lady resided, and which is about forty miles north of Aberdeen, agreeably to a concerted plan, the young lady made her escape from her father's house, and was escorted by another player, who had been appointed to conduct her to Montrose. When they had got their prize there, and she thought herself happy, her happiness was in a moment blasted; for the young man, who had conducted her to Montrose, thought he had as good a right to her as the other. The young man with whom she fell in love insisting she was his, and proceeding to blows to vindicate his right, received, in the presence of the young lady, a cut with a clasped knife across the belly, from the person that conducted her thither, that laid his bowels open. The person who had done the deed, upon the cry of murder, was instantly seized. However dreadful, the wound happened not to be mortal, the vitals being injured, but not quite cut through. Dr. Bate, being fortunately at hand, the bowels were examined and put in, and the gash sewed up. And when the wound was healed, which was not for several months, they were married: but having no independent fortune, and her parents utterly abandoning her, she and her husband are, at this day, and have been ever since this foolish step, the constant companions of poverty and want.

When a certain nobleman's sister fell in love with Mr. C. and there was danger, notwithstanding all that was said to her, that she would inform him of her favourable opinion, the nobleman went into C.'s company, spoke friendly, and laid a bet of five

thousand guineas that he could not be married in twenty-four hours. C. by whom, it is said, one woman was just as much beloved as another, eager to gain the five thousand guineas, sallied out, he knew not whither; and, before twenty-four hours, got himself married. And thus the nobleman saved his sister's reputation.

How different the destiny of man! A person here, one of the magistrates, from being a pedlar and shopkeeper, has made a fortune, and rolls in his carriage, while his brother, a pious and well-behaved man, having been lamed by the stroke of a horse, is often in want of a dinner; and, literally, has not sometimes clothes to his back: nor will the rich brother assist him.

There are uncommon characters to be found, where we least expect them. A gentleman in this neighbourhood, being at Aberbrothic, some years ago, where a company of strolling players happened to be acting, became enamoured with one of the actresses, on account of her singing. As the gentleman was not thirty years of age, and had landed property, free from incumbrance, of more than a thousand pounds a year, as may be supposed, she agreed to marry him. She generally dressed elegantly, and was not unhandsome. When she came home to his house in this neighbourhood, she brought her mother, an old play-actress, and a boy with her, whom she called her brother; but who, at length, was found to be her son. This gentleman being now married, and in possession of an ample fortune, wished to have a library. Going to Aberdeen, and falling in with a bookseller, in a large room, selling books by auction, he hallowed, "Ho! Mr. Bookseller,

why higgle with them one by one? pray what will you have for the whole?" He replied, a hundred guineas. Ninety-five for them, cried the gentleman; which being accepted, the next order was to bind them all elegantly, and gild them on the back.

Several of this gentleman's friends came to see him, after his marriage, and among the rest a younger brother, who, being introduced to the new married lady, became somewhat uneasy. When the husband retired, madam, said the young man, I am extremely sorry for what has happened. Pugh! said she, these things will happen. There is no help for it. Never mind it. This young man, being at Perth, where she happened to be performing the year before, it seems, had lived with her for some time.

When formerly in this neighbourhood, I had been in company with this new married squire, and been invited to dine with him, but this I could not do. However, calling on him in the afternoon, about five, and inquiring at the door if the squire was at home, I was answered yes; but was sorry to find him just going to bed. Being at the top of the stairs, he asked me to come up; which, while I was doing, it being summer, I observed him coming down the stairs with nothing on but his shirt. I started back, and offered to retire, but he insisted that I should come up stairs. I, however, retired, but he came running down after me, and would have followed me into the street naked as he was, if I had not obeyed him. Having consented to stay a minute or two, he took me by the hand, and led me into his library, where there was a neat sofa, and a small round table, covered with green cloth, that

moved on wheels. As he insisted that I should sit down, as he had done, I obeyed. While telling me how he bought his books, he rang the bell, and a neat boy in livery appeared. He ordered some rum and water, which, though I did all I could to prevent it, was brought. He insisted on my making some, which I reluctantly did, as he had done the same, though only in his shirt. While ringing the bell, he said you must see my wife. I was extremely uneasy, and wished to retire. However, I had hopes she either would not come, or, upon entering the room, would immediately retire. In less than a minute, an elegantly dressed lady made her appearance, highly powdered, and, having a train near two yards long, sweeping the floor behind her. Dropping a curtsey, she approached us. How I looked I know not, but I felt extremely uneasy. Though I had heard her history, as she was the lawful wife of a gentleman of considerable landed property, I rose; and, making my bow, wished to retire; which he would not permit. As he was on one side of the sofa, he desired her to sit down on the other, which she did. Not having occasion to speak, as the squire said every thing, I was extremely glad. He told me he never rose till about ten in the morning; that he could not move till he got a glass or two of rum, or brandy, as his hand always shook much in the morning; that he could eat nothing but a small bit of salt ham, fish, or something tasty, as he expressed it, to breakfast; that he generally walked a little in the forenoon, dined about three, got drunk about four, and went to bed about five in the evening; that his lady was extremely kind to him, giving

Mr — receiving a Visitor in his Shirt.

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him the rum and brandy in the morning, before he moved from his bed, and that he believed without this kindness of hers, he should have been in his grave sometime ago. In speaking of a gentleman, his own brother-in-law, he said, "I am certain he was neither gotten nor born, but exploded by the devil in flying over the Mearns." Looking at his wife, who was smiling, and seemed highly pleased at his strange conversation, he said, "My dear, I am afraid you are unwell; for I never saw any person look so ill as you do; except Jack Catch, when he was about to hang Tom Rawling, his acquaintance, at Portsmouth." In short, his whole conversation was extremely eccentric, nay, even blasphemous; for he swore by the ninth curl of Moses's wig, the great God's tobacco-box, &c. When I insisted to be gone, he said you must put a book in your pocket, as all my friends do. It was for that purpose I asked you here. I bought them all at once, and got them reasonably. When going down stairs, he cried after me, farewell, God bless you. The gentleman in whose house I saw you, although my relation, is a scoundrel. I wish I saw——but what he said cannot be repeated. I put an elegant volume of the Spectator in my pocket, to please him. I never was in his house before, and never shall be again. I was glad when I got out of the house, having never been so disagreeably situated before.

It is a serious misfortune, and not unfrequently a great calamity to a man to be exempted from the necessity of application to business, by coming to the possession of an independent fortune, without a taste for the true enjoyment of it. It is among the prin-

cipal advantages of a liberal education, that it expands the mind, awakens curiosity, refines the imagination, and, by a taste for the sciences and arts, prevents the languor of inoccupation—the dreadful ennui—as a refuge from which, men plunge, like this unhappy gentleman, into the most degrading sensuality and debauchery.

A gentleman related to the above, in this neighbourhood, had peculiarities of a different kind. Having married a gentleman's only daughter, she had a son to him, whom he said he was to breed to the army; and to teach him, as he expressed it, to stand fire, he frequently, to the terror of both the child and his mother, before he was three months old, fired pistols within a few feet of the child's ear. The consequence was, that although the young lady had married him against her father and friends' will, she was soon disgusted at his conduct, and eloped with another.

It is to be lamented, that religion is so little regarded here, and that even pious clergymen, through their own simplicity, are sometimes imposed upon by the eccentricities of their rich parishioners. I am led to this remark from a circumstance that happened in this neighbourhood lately. A gentleman laid a handsome bet, that, however pious, he would soon make the parson of the parish drunk. A party was formed, and a splendid dinner prepared at the gentleman's house; and the parson, being invited to be of the party, attended. The servants had orders, when they helped the parson to beer or porter, to put privately a little brandy into it; as also, if pos-

sible, into his wine, when he called for it. The parson was the only man in the company who did not know the landlord's drift in being so uncommonly attentive to him. Before dinner was over, the parson had drank enough, but not too much; however, being pressed to taste this and the other wine, though naturally sober, he began to be off his guard. At length, feeling himself sick, he stept out, and there being a draw-well near the house, he went to lean on the fence surrounding it, and, looking into the well, began to throw up. The servants observing, cried, "What shall we do, the well is spoiled." By this the gentleman gained the hundred guineas staked; but, though the well was cleaned more than once, so much influence has the imagination over some of our actions, that nobody would use it for months, thinking it had a peculiar taste; and they were obliged, for months, to fetch all the water used by the family more than a mile, there being no water nearer, except the well they supposed to be spoiled.

It is unfortunate that the sabbath, as is too often the case in many parts of England, as well as in other parts of Europe, is beginning in Scotland to be the most debauched and worst spent day in the week; and, instead of being, as it sometimes is called, the Lord's, perhaps should be named the devil's day. Not long ago, in this neighbourhood, a number of people, immediately upon leaving the church, went into a public-house to drink. During the afternoon, it came into their heads that the church would have been better had it been placed

about twenty yards back, and more in the centre of the church-yard. They therefore proposed to move it that evening; and about twenty of them going out, and placing themselves at the end of the church, they proposed, as it would be heavy, first to move one end, and then the other, while one of them was appointed to stand at a distance, and tell them when to stop. When they had put their shoulders to it, at first it appeared to them heavy, and they complained that it would not move. However, pushing with all their might, and all one way, they imagined it at length in motion, and moving their feet as if it had been moving, the person at a distance cried, "Stop, stop, bring it back a little, you have gone too far." They went to the other end and did the same; and all returned to the public-house and began to drink again, perfectly satisfied that they had moved the church from where it was into the centre of the church-yard.

Montrose, though its population does not greatly exceed five thousand, is the principal town between Dundee and Aberdeen. It is a very handsome town, delightfully situated between the rivers of the North and South Esk. It has a good harbour, though, I understand, not always easy of access, and a good deal of trade and shipping. The salmon fisheries here are valuable, and form a good branch of commerce. There is not any Leviathan here, as at Perth, to swallow up the other dealers in fish. I am persuaded, on my word, that such a Leviathan would not be endured here. Montrose and the vicinity would be made too hot for him.

At the inns of Montrose you may have a dish of salmon, as well as of all other kinds of fish, very reasonably. Montrose, notwithstanding the little bickerings I have mentioned, is a lively, gay, social, and hospitable place, and very far removed from any thing like the druidical gloom, hoggishness, and penuriousness, that, till lately, characterized an inland town in a neighbouring county.

From MONTROSE to ABERDEEN.

From Montrose I passed through the Mearns, with a design to go to Fetter-Cairn at the opening of a famous pass into the Grampians.

In this part of the country, as well as many others in Scotland, the strength of the arm was in many instances formerly the law of justice. Till about one hundred years ago, the inhabitants on the north side of the Grampians used to come down on what is called the How, or Hollow of the Mearns, and drive before them the people and their cattle till they came to Fetter-Cairn, where they bound the people hand and foot, and left them; assured that, by the time they got one another loosed, which they could not do by any other means than their teeth, they themselves could be off among the hills with the cattle, where they could not be easily pursued. The place where the people were left bound and fettered came to be called by the name of Fetter-Cairn.

What effects will not industry produce, and how much does even one enlightened farmer add to the beauty and fertility of a country! I am led to this remark from the improvement I observed in Luthermuir, not far from Montrose. Some years ago this muir, or common, though nearly a mile long and half as broad, scarcely brought the proprietor five pounds sterling a year. An observing farmer, perceiving that this muir was nearly le-

vel, free from stones, and could be easily drained, went and offered the proprietor fifty pounds sterling for a fifty years lease of it. The proprietor, astonished, most readily granted the lease. The farmer immediately proceeded to surround the whole muir with a deep ditch, and crossed it with ditches, which, while it completely drained it, formed it into parks. He next, in order to tear up the furze and broom with which it was overgrown, yoked six strong horses to a large and strong plough, which tore them all up by the roots; and, having gathered these, he burned them, limed, and otherwise ameliorated the muir. All his improvements, including the houses built on it, did not cost much above a thousand pounds. I have no doubt but the farm now netts three or four hundred pounds a year.

Were it not for the firs, &c. that have been planted lately, this part of the country would be extremely in want of the article of fuel, the peat mosses being almost completely exhausted. Indeed, some years ago, so much were the inhabitants in want of fuel, that, as is done in some places in Moray, they sowed broom, as well for fuel as for food, and a purgative to their sheep in the spring. I was sorry to see some poor people grubbing up the roots of fir and other trees, which, it being a stony place, they did with much difficulty, merely for the purpose of fuel.

As I rode slowly along, I beheld, at a distance, on the banks of the Esk, a great number of people in their Sunday clothes dancing on a green, near a large tent covered with canvasses, blankets, &c. It was a country wedding, where near four hundred

people were assembled. There being a small inn in the neighbourhood, I put up my horse, and went to observe this rural scene. On a fine green or lawn the tent was stretched to the extent of forty or fifty feet; and a number of temporary tables of fir deal, with forms on each side. Two or three great cauldrons were boiling, filled with, I dare say, a hundred fowls, and a great number of mutton hams. There were pots also in which legs of mutton were stewed. The broth of the fowls and ham, boiled with onions, barley, &c. was a dish fit for kings. At the cauldrons stood women with pitchforks, stirring about the immense mass with both their hands, which seemed to require all their strength. A great number of gypsies, called in Scotland *Tinklers*, and beggars, sat in groups at some distance, and sent deputations after dinner had began for some time, to receive their portion in their own wooden dishes. This was sent without hesitation. It seemed to be considered as no more than their due on such a jovial occasion. The genteeler part of the guests were entertained in the tent, where there was wine. At the tables in the field, at one of which I seated myself, there was no wine, but great abundance of ale and whisky punch. This carousing at weddings is sometimes continued for three or four successive days, not by the same company, but by new comers.

I find, that on such occasions, the new-married pair sometimes save fifty, sixty, or even an hundred pounds, each person paying five shillings at least, besides what drink they call for. I saw all kinds of rural mirth going on, some at reels, others

at country dances, minuets, fandangoes, highland capers, &c.

Though I wish to speak the truth, and represent characters and objects as they appear, yet I do not wish to offend. However, if my remarks be in any degree useful, though by making them I should offend some, I care the less. To do good, not to snarl, is my object. The errors of education are often observed, when it is too late to rectify them: so it was found lately by a family in this neighbourhood. Their father was rich, but then he loved his money, and hated to give away even a pittance for the education of his children. Whatever happened, all was well, if he saved money. Though he had extensive landed property, and was every year purchasing more, he would not buy a chain to his watch, because it would take money from him, and wear his breeches. To save money, his sons were often kept at home; to save money they often had no preceptor; and though he was able to procure them respectable situations, to save money, and at the same time get clear of them, though they had the title of honourable, he only gave each of them a farm, saying, "You are young, and able to work." His eldest son, however, would not live on a farm, but went to the army, sold his commission, and squandered the thousand pounds he got for it in Edinburgh in the course of six weeks. The youngest son set up his carriage, though he had no money, and unfortunately fell out of it while crossing a river near Montrose, and was drowned in the very prime of life. The eldest son died at an early age, having lived too fast; and

gacity, "as I mean to offer you something for this diminutive animal of yours, pray tell me all his good qualities, and, among the rest, whether he can speak?" "No," replied the shoemaker, with a bow; "but if you happen to purchase him, I suppose you will speak enough for yourself and him too."

Relinquishing my design of proceeding to Fetter-Cairn, from Brechin I went to Lawrence Kirk, a village about twelve or fifteen miles distant, created by the late lord Gardenstone, on the most liberal and patriotic principles. Here I fell in with Colville, lord Ochiltree. His lordship, like the weaver at Perth, who some time ago succeeded to a Scottish peerage, had been a journeyman carpenter, and some of the Scotch peers hunting for votes, found him at his saw, and got some old papers trumped up, by which he was dubbed lord Ochiltree, and actually voted at two elections of peers at Edinburgh, without having the validity of his vote called in question; and he had, as he was poor, not only received handsome presents from the peers, but a pension of forty pounds a year, with a house, garden, &c. from lord Gardenstone, at Lawrence Kirk. But there is no complete happiness here below. Lord Ochiltree, who had been often styled the right honourable, who had been often visited by the peers, and whose sons, and his daughter, who was married to a stocking weaver, had taken the title of honourable, having gone to Edinburgh, and voted, as they term it, against the ministry, was called in question as to his right to vote, and his right having been canvassed in the house of peers, he was unlorded, if I may use the expression. When I saw him, he was

mourning over his and his family's fallen greatness, and cursing the house of peers for the injustice, as he termed it, of their sentence. Indeed, it was perhaps as well that this carpenter did not remain among the peers; as, though by no means wrong in the head, he could not help intermixing among the accounts of his greatness and his noble acquaintance, a history of the doors of this and the other nobleman he had made and mended, the locks he had repaired and fastened, and the various kinds of nails he thought best and cheapest. To satirize nobility, one has only to draw the characters of this poor vain carpenter, and the duke of Q—, both destitute of those noble and generous ideas that constitute nobility, though in a different way, the one never having had them, and the other destroying them after they had been implanted in him, as I presume they were, by an education suitable to his birth.

At Lawrence Kirk I found what is termed an album, or book, at the inn, in which every person is allowed to write what they please. I found some of the first characters, as to rank and fortune, both male and female, had wrote in this book, and that, except a few, most people had transcribed from books, or written nonsense. I have seen another, and, perhaps, a better way of collecting the scattered rays of wit and wisdom, and that is, having two, three, or four quires of paper bound, either quarto or folio, and pasting upon the leaves of it caricature and other prints, cutting out and pasting on them, or transcribing out of newspapers, magazines, &c. &c. witty, valuable, and humourous say-

ings. By persevering in this way, for some time, and inserting whatever may be said in company worth remembering, a book of this kind has, and may become a high amusement to all descriptions of people.

While riding from Lawrence Kirk to St. Cyrus, which I did by the nearest road, and through, upon the whole, a tolerably well cultivated country, I could not help observing with what eagerness some little birds were flying after and attending a cuckoo, and gulphing up his *fæces* as it dropped from him. Many think that these little birds follow him merely for amusement; but they forget, that as the cuckoo almost entirely lives on flies, which he catches when he is on the wing, his fœces are rich, and greedily sought after by several species of birds, and thought by them most savoury while warm, and before they fall to the ground. Nor is this conduct of the little birds, with regard to the cuckoo, more extraordinary than the conduct of many rational beings with regard to a certain species of birds which live, and build their nests in the eastern parts of the world. It is well known that these birds build their nests somewhat as swallows do, and that these nests, which are composed of many valuable particles both from the spice trees and other vegetable, as well as marine productions, are eagerly sought for, not for the eggs and young, but for the nests themselves, which are broken down and reduced to soup, not only by the inhabitants of Asia, &c. but by many of the rich inhabitants of London: for whose use thousands of these nests are imported yearly, some of which I have seen. But though the soup made from them is

said to be the richest and the most nutritive that can be made, yet I confess, as I happened to see it cooked, and the feathers, &c. &c. skimmed from it, I did not like it.

While at St. Cyrus, I observed men pursuing different tracks, yet having the same end in view. Here I met, if I may use the expression, a religious quack in the inn, haranguing the people on the abstruse points of divinity, that neither they nor he understood, in order that he might wheedle a little money from them; and, at the same time, a pedler at the door, who, while he exhibited his baubles and trinkets, took an opportunity to shew the young people obscene prints and books, some of which he sold here at least five hundred per cent. Naked prints and fashions are too much the taste of the day. The ladies carried modesty, perhaps, too far in the days of Oliver Cromwell, when they got it enacted, that men should not be allowed to wear nankeen breeches; but people run now into the opposite extreme, and the dresses, particularly in the opera, are certainly too immodest, which is perhaps the reason why Mr. Rowland Hill styles the opera and the play-houses the hot-beds of the devil. At the shews of gladiators, the Romans prohibited women from being present, as they fought naked. Though good moral lessons are sometimes taught by the drama, yet not only in the opera house, but also at our theatres, the language, dress, and some of the actions of the actors, are such as cannot be beheld, even by a man, without inconveniency and blushing.

Having left St. Cyrus, I passed through Inverbervie, a small burgh, where there is but little trade, and scarcely any manufactories, on my way to Dunnotter, which is an old castle, where immense ruins shew what it has one day been. It is well known that Dunnotter belonged to the earl marshal of Scotland; and that, till gunpowder was discovered, it was thought impregnable. It is situated on a high perpendicular rock almost surrounded by the sea. On the part where it is accessible, which is very narrow, there are three gate-ways within each other, and to each was formerly affixed a portcullis. But though Cromwell reduced this fort by means of his cannon, yet he was disappointed in not obtaining the crown jewels lodged there, which was what he wished. Sir David Carnegie, being a staunch loyalist, was appointed keeper of this castle in the days of Charles I. and the crown jewels were carried there, from Edinburgh Castle, as a place of safety. When Dunnotter was likely to submit, Sir David's lady obtained leave from Oliver's commanding officers to retire. They examined her trunks, paraphanalia, &c.; but, as it was fashionable for the ladies in those days to spin, she packed the crown jewels among her spinning wool, or in the centre of clues of yarn rolled round them, and this was suffered to pass without being examined. By the assistance of friends she could trust, she buried them till the time should come when they might be presented to her lawful sovereign. The unmarried ladies in England are styled spinsters to this day, referring to the way in which ladies used to amuse themselves. It

was no uncommon thing to see the late countess of Leven in her carriage, while out an airing, with a neat little brass spinning-wheel that hung at her belt. Between Inverbervie and Stonehaven the road runs all the way on cliffs by the sea-side.

STONEHAVEN.

The situation of this town struck me greatly, as being uncommonly picturesque, and at the same time excellently adapted to commerce. It consists of two streets, extended on the coast of a small bay, with a rocky bottom, at the foot of some high cliffs, covered on the top with verdant turf, near the old castle of Dunnotter. The harbour is good, and well sheltered. It has manufactures of sail-cloths, osnaburgs, brown linens, knit worsted and thread stockings. But I wonder that it has not a trade, and a very great trade too, in corn, as it is so well situated for an outlet to the corn of the Mearns. Perhaps some one, with a proper capital, and spirit of mercantile adventure, may avail himself of this hint. There is a great deal of fishing at Stonehaven.

Adjoining to the town is a new, large, and regularly built village, called also STONEHAVEN, built by Mr. Barclay, of Urie, a gentleman who unites, with a happy rural economy, polite manners, and manly virtues.

When I had arrived at the inn at Stonehaven, I was ushered into a splendid coffee-room, where I found two gentlemen in close conversation, which my company seemed to interrupt. Not wishing to

discommode them, and being in a corner, however rude it might appear, I pretended to sleep. From their conversation I found that an exceedingly handsome young man, who, having lived some years on the continent, as companion to a nobleman, and made in that employment about twenty thousand pounds, had taken a house in the neighbourhood, where he meant to reside; and to shew his hospitality, and become acquainted, he had issued circular cards, inviting the gentlemen and ladies in the neighbourhood to a ball and supper at his house. Though there were ill-natured whispers and surmises as to some parts of this gentleman's conduct, yet many returned a polite answer, intimating that they would attend. However, Mr. D—, a gentleman of considerable landed property, and influence, being in a public company, asked an acquaintance if he was going to that scoundrel's ball. In consequence of what was said by Mr. D. in this company, many of the invitation cards were returned, with letters, intimating, that though they had promised, yet they found they could not attend. The stranger, learning the cause of the return of so many cards, came to Stonehaven; and finding that the gentleman, who had mentioned him so disrespectfully, was with many others in the coffee-room, went into it, and coming up close to him, said, "Are you Mr. D.? Being answered in the affirmative, he immediately, with much seeming composure, took Mr. D. by the nose, kicked him in the rear, and then bowing to the company, retired. Being summoned for an assault and battery, as the lawyers term it, before the justiciary court at Aber-

deen, the stranger was fined an hundred pounds sterling for what he had done. This he immediately paid, saying, with a bow to the judges, that he would willingly give another hundred for an opportunity of doing the like again. Though this young man's first ball was not numerously attended, there have, it seems, been many well attended balls in his house since.

From Stonehaven to Aberdeen the great road is, without exception, among the very best in Britain. The roads about London are, no doubt, smooth and level, but they are not better, nor many of them so good, and the direction of the new is infinitely preferable to the old line of road between Stonehaven and the bridge of Dee: over the Denburn, a rivulet running through a den, where you enter Aberdeen from the north, there has been lately thrown a fine bridge, consisting of one stupendous arch. This arch is the grandest of any in Britain.

Among the various improvements of the present day, there is none of more importance than that of carrying a road round the projection of a hill or high ground, instead of forcing it over it.

ABERDEEN

Consists of two towns, the old and the new; but the new, which is the sea-port and harbour, and by far the largest, is the daughter of the old. The two cities of Aberdeen contain about twenty-five thousand souls, and there are about five thousand in the suburbs. The trade of Aberdeen, which is in a very flourishing state, is chiefly to Hamburg, Hol-

land, and the Baltic, and the port of London; and a few vessels to the Mediterranean, laden with fish, salted beef and pork. Its chief manufacture, woollen, thread, and cotton stockings, but chiefly woollen, of which they send a vast quantity annually to Holland and Germany. The soil, naturally as barren as possible, is forced to be very productive, by the perseverance, and the dirt of Aberdeen. The natural riches of Aberdeen are, the Sea, the Don, and the Dee, and granite quarries.

There is a college both at the Old and New Town, which are only a mile distant; each tolerably well attended; and though Drs. Campbell, Beattie, and Gerrard, have all lately gone to their forefathers, yet their successors bid fair for keeping up the reputation of the university.

While viewing the curiosities of this place, I was not a little surprised to find a house used both as a church and a playhouse. The clergyman, who officiates in it, when he arrived at Aberdeen, gave the people a specimen of his abilities as a preacher, begged to know of what sect or denomination of christians they wished him to be, and what doctrines they wished him to preach, promising that he would accommodate to them. However absurd and unbecoming this declaration; yet, having a good sonorous voice, and a sufficient degree of effrontery, he collected a number of hearers.

A company of players had come to Aberdeen, and wished for a place where they might perform. As this divine's church was only employed on Sunday, he thought it would fetch some money to let it to the players; thus, on Sunday, setting it apart for the

worship of God; and, agreeably to the opinion of some, the rest of the week for the service of the devil.

As all strangers are, I was admitted to one of their musical assemblies, which was conducted with the utmost propriety, and shewed that the performers were not only acquainted with antient, as well as modern compositions, but also with the powers of harmony, and those peculiar combinations of sound that are calculated to raise the most delightful sensations.

Though to some on the south side of the Tweed, the people here may be thought, comparatively speaking, barbarous, yet they have only to come and see, in order to be convinced that there are as well bred, as well dressed, and as polite people at Aberdeen, as anywhere in Britain.

There is perhaps no city in Britain where more spirited improvements are going on, than at Aberdeen, and no place in Europe where, in the course of the last fifty years, a greater revolution in general has taken place in the people's notions, customs, manners, &c. for the better. In short, the very lowest classes of the people are become much more enlightened than they were. In the year 1745, upon some muskets and bayonets being sent to Aberdeen, to be distributed to the inhabitants, a certain old magistrate, having the good of his country at heart, and afraid lest the citizens, not knowing how to use the bayonets, should hurt one another, and as they might be of high consequence, were they to fall into the hands of the rebels, moved, That the muskets should be dispersed among the inhabitants, but that

the bayonets, those outlandish weapons, should be taken some miles into the sea, and heaved overboard.

However, refinement in manners has not here, any more than in other places, made all the people what they ought to be. Mr. B. an apothecary, lately paid his addresses to a young lady, who, he knew, had some money at her own disposal; and he managed matters so as to induce the young lady to give him a few hundreds, without asking any bill or bond from him. However, after he had got the money, his visits, though frequent, were not so much so as before; nor his arguments for her to marry him so frequent or urgent. She began to suspect it was the money he wanted; and, therefore, wished to have some security for it; as he had got almost her all; but yet she did not like to ask it, lest he might be offended. Thus circumstanced, she pretended to be ill, and sent for him twice or three times, as a physician. Her servant ran a fourth time, telling him her mistress was at the point of death. When he arrived, and saw her, he told those around her that he was afraid she was going, and that he was sorry for it. She was speechless, and indeed pale, like a corps, her face having been rubbed with chalk; and she feigned death so well, that the apothecary actually thought she was dead. He told them to bury her the best way they could, and that, if he could, he would attend her funeral; though he rather feared it would not be in his power. On his saying this, without any manner of concern, nay, rather, by the tone of his voice, seemingly glad, the young woman, who heard every word distinctly, rose

from her bed, and said, "you impudent scoundrel! but you are mistaken, and you shall not leave this room till you give me security for the money: then go and never let me see your face again." The poor apothecary, confounded and astonished, offered to marry her instantly; but she insisted and obtained security for her money, and refused his offer of marriage with the utmost disdain.

However improbable it may appear to the landholders in England, yet certain it is, that an acre of land in the neighbourhood of Aberdeen fetches near double the rent to the proprietors than an acre does in the neighbourhood of London; and being forced by manure from the city, as all lands about great towns generally are, produces equally good crops. The poors rates in England amount nearly to five millions a year, three of which are paid in and about London; which, being proportioned according to the rent of land, becomes a heavy burden on the occupier; and, consequently, lessens its value very considerably to the proprietor.

As I was walking the streets here one day, I heard two men speaking loud, and following me. One of them, being a plumber, and having been in the country with a lead coffin, to a certain great man, who it seems did not possess all the virtues, swore he had soldered the lid of the coffin so firmly down, that even the devil himself would not get his lordship out of it.

The colleges here have, for some time past, been accused of conferring degrees, without examining minutely into the qualifications of the persons on whom they were conferred. This report, whether

true or false, has determined, it seems, the professors to tie up one anothers hands, and be a little more cautious whom they honour. The truth is, like the Grecians, who created three hundred statues to Demetrius Phalerius, thereby making the honour of a statue nothing, so injudicious have the professors here been in conferring their degrees, that the title of Dr. is become a kind of nick-name, and so common, that many who deserve it, and enjoy it, would wish to lay it aside.

There is something I find even in names that creates prejudice. In the neighbourhood of London, where a great many houses were built and building, the place somehow went by the name of Botany Bay; and this very circumstance prevented some, that otherwise would have taken houses there, from doing it. This induced the proprietors and builders to apply to parliament, to give it the name of Somerstown, which had the desired effect, in making the houses let. Something of this kind happened to me, when at Aberdeen; for, when in my own mind I had fixed on lodgings, yet I did not take them, though neat and every way to my mind, because they were in the street called the GUESTS (Ghosts) Row: not choosing my letters to be sent to me directed to a place having such a name. It is astonishing that the proprietors do not procure an act, at least of the town-council, for changing its name.

They have a tolerable collection of natural and artificial curiosities, both at the Old Town and New Town Colleges; and professor James Beattie, of the New Town College, nephew to the late Dr. Beattie, seems to know more of natural history, and the important

and now fashionable branches of knowledge, connected with it, than any other person I know in any part of Scotland; except the accomplished professor Ogilvie, of King's College here. Professor Copland has evidently an excellent turn for mechanics, and an uncommonly neat apparatus for philosophical experiments, though the language in which he communicates his ideas is certainly too often ungrammatical, particularly when he happens to use Latin phrases and terms.

But what I thought the most perfect of the kind, though nothing when compared to that at Slough, near Windsor, where Dr. Herschel resides, and that at the Observatory at Portsmouth, both of which I have inspected narrowly, was, the telescope and moon glass at the Old Town College.

There are some branches of knowledge taught here, with tolerable care and success, but there are two things that strike me as rather surprising; that the collection of natural curiosities is not greater, as the funds of the colleges are considerable; and that one of the colleges is not carried to Inverness. There is no occasion for duplicates of a college at Aberdeen.

There is no preventing young men, when collected together, from sometimes doing mischief.—However, tricks, which endanger life, ought not only to be discouraged, but the perpetrators of them severely punished. At the Old Town College lately, a young English gentleman, seeing a carrier come frequently to the college with provisions, &c. for a young man, from his mother in the country, and finding that he seemed on a cold day to relish a glass of spirits, and

took it in a peculiar way, first holding the glass steadily in his hand, and then suddenly carrying it to his mouth, and tumbling it, in a moment, down his throat, asked permission to give the carrier a glass, when he came again; which, being granted, he brought his bottle and gave the carrier a glass of the spirit of wine, which, upon going down his throat, in a moment, as it were, petrified him, and made him stand like a statue, his eyes staring, and exhibiting symptoms of being inwardly convulsed. The truth is, the poor man completely lost some of his faculties, and it was a considerable time before he recovered at all from the shock.

There are two professors here, who, perhaps, act improperly, in their way of communicating their sentiments on philosophical subjects. The one, understanding his subject perfectly himself, and imagining that his pupils can follow the thread of his reasoning as fast as ever he can spin it out, hurries on from one thing to another, without giving the young men time to understand him. The other, while his language is ungrammatical, and slovenly, to use a modern phrase, is perpetually *boaring* them with experiments, without explaining sufficiently the principles which such experiments are calculated to illustrate and explain. Boerhaave, and other Dutch and German philosophers, who lectured two or three weeks on an oyster-shell, are too minute, and might turn the attention of their pupils to more useful studies. It is possible to speculate or indulge in theory too much. But some of the professors, both at the Old Town and New Town Colleges here, like most German and Dutch philosophers, make their pupils a kind of *quack* philosophers, and acquainted with the way in which certain

experiments are made, without knowing almost any thing of the principles on which they depend. Lord Bacon, whose mode of philosophising was followed by Sir Isaac Newton, &c. recommended a careful investigation of the principles on which experiments depend.

I am sorry to say that liberality of spirit, which one might expect among an enlightened people, is not, upon all occasions, displayed at Aberdeen; and that the mechanical professions are not all equally respected. For instance, Mr. D. a genteel, well-dressed, and, at the same time, well-behaved shoemaker, being in easy circumstances, went to a public ball, having paid half-a-guinea for his ticket, like the others. As the shoemaker was elegantly dressed, and, perhaps, the handsomest and best looking man in the ball-room, some of the mush-room gentry thought proper to sneer at him; and, having laid their plan, one of them, who was a stocking manufacturer, went up to him in the middle of a dance, begging to be measured for a pair of boots, which he wished to be ready next morning, *exactly* at five o'clock. The shoemaker, observing his drift, and the approbation of a considerable part of the company, immediately desired him to hold out his foot, pulled out a pocket handkerchief, spread it on the floor, and with one knee on it measured the foot. Then, saying, you may depend on it the boots will be ready according to your order; and having ordered half-a-dozen pairs of silk stockings to be ready for him at the same hour, proceeded with the dance. The stocking manufacturer had the impoliteness, several times in the course of the evening,

to put Mr. D. in remembrance of the boots, who as often, with a bow, was informed he might depend on them, at the appointed hour. Having staid till near two next morning, when the dance broke up, Mr. D. who was unmarried, escorted home his partner, who was also young and handsome, and having waked half-a-dozen of his best workmen, had the boots made exactly to the size and fashion ordered, by five in the morning: then sending, and obliging the stocking manufacturer to rise, and try on his boots, which exactly fitted, Mr. D. ordered instant payment of five guineas for them, and threatened prosecution, as the stockings were not ready, according to promise.

I have not heard that Mr. D. has received any more insults, though he has frequently attended public meetings of the first people in the place. Indeed, in Scotland, till lately, the great body of the people were too apt to pay too much attention to certain professions and persons, because they were what they term born gentlemen, whereas the English, with juster sentiments, view men, not according to what they were, but what they are; and if they find a steady, honest man, and one on whom they can depend, they are apt to think well of him, and, I believe, would respect him, even though he had dropped from the moon.

Though the Aberdonians be remarkably hospitable at their own houses, they still keep up the old fashion of periodical clubs; and some of them meet together, like the common tradesmen of London, at a public-house every night. I was amused with a droll anecdote or two of these social men: Baillie

Burnet and Baillie Littlejohn. These two Baillies, who were dear friends, met every night in the week at a tavern, from which they seldom stirred till they could not get home without a contrivance. What first failed Baillie Littlejohn was his tongue; what failed first in Baillie Burnett, his legs. Baillie Littlejohn, therefore, about two or three in the morning, would take Baillie Burnett on his back: who, if it was necessary, as it sometimes was, could inquire at a watchman, or any one, the way home.

At a respectable house here I fell in with Mrs. F. a widow about fifty years of age, whose conversation pleased me much, as it was neither of the gloomy kind, nor marked with levity. Upon expressing my good opinon of the lady when she retired, the mistress of the house and her daughters smiled, but said nothing. Upon leaving the house, I asked the gentleman, who had introduced me to them, what the ladies meant by their silence when I mentioned Mrs. F. He then told me, that not a hundred miles from this, a clergyman had lived a bachelor, with a sister as his housekeeper, for more than thirty years; that this sister, having acquired some money, when near sixty, thought proper to marry, and leave him, in his old age, to keep house as he pleased; that being thus left to himself, he began to think seriously of matrimony, and went to Aberdeen to view the ladies there, of whose virtue and good sense he had heard much; that having seen Mrs. F. who was then bordering on forty, he fell in love with her; and, being tolerably good-looking, though old, and having netted nearly three thousand pounds, he soon gained her consent, and

married her; that having been married five years, without any children, he was, after that, disabled, and for two years confined to bed by a stroke of the palsy, and then died. No latter will having been found among his papers, the lady was left, as to money matters, nearly what she was when he married her, excepting an annuity of about thirty pounds from the ministers widows fund. Mr. F.'s friends thinking themselves sure of his property were proceeding at Whitsunday, being about three months after his death, to the sale of his effects, when she prevented them, saying, she believed she had a right to dispose of them herself, as she perceived herself to be with child. The truth is, in about eleven months after the old man's death, this good lady brought forth a fine chopping boy, who is heir to all the old man's property; and she, of course, manager of it for him till he is of age. They who suspect Mrs. F.'s virtue on this occasion, forget that the law of Scotland, as well as that of England, allows a year and a day to women in such cases.

Notwithstanding that the rent of land in the neighbourhood of this city is so much higher than even in the neighbourhood of London, and gardening is much studied in Scotland, yet there is one improvement in gardening in England which I have not observed in Scotland, and that is, the sowing and raking in two different species of seeds in the same piece of ground at one and the same time. Thus, in England, particularly near London, when they sow onions, carrots, and the like, the gardeners never fail to sow radishes, or some hasty grow-

ing seeds, along with them; which radishes, &c. are generally full grown, and ready for the table by the time the carrot-seed leaves have well peeped through the ground. They do the same when they plant greens, cabbages, cauliflower, and the like. They know the value of ground too well not to sow radishes, or some hasty growing crop, between the rows, to be reaped before the cabbages require hoeing of much room.

In the interior of Aberdeenshire, not long ago, a certain nobleman, who, though not confined, had not too much prudence in his conduct, when the maid was lighting the parlour fire one morning, was standing behind the door with a large carpenter's axe in his hands, lifted up higher than his head, and in the attitude of fetching a stroke. His lordship having a wild-look, cried, "Make haste, girl, and light the fire, and then I will cut off your head." The young woman observing him, and hearing this, went slowly to the middle of the floor, and then, with a sudden spring, flew out of the room and the house, and then directly to her mother's, about half a mile distant, where, having immediately gone to bed, she died the next day.

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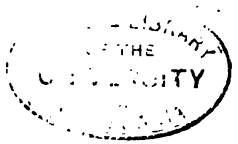

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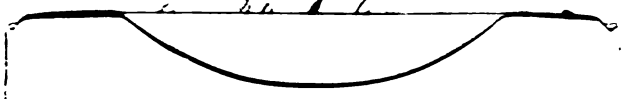

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